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☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

[For the Register.]

[The criticism which follows, though ingenious, is not to our minds quite satisfactory. The exact, literal translation of the expression commented upon, is God "interposed by an oath," or "mediated by an oath." This is consistent with the construction put upon the passage by our correspondent, but does not make that construction necessary, since the oath itself may have been the object interposed as a medium between God and men. The view taken by our correspondent agrees, we suppose, substantially with the Swedenborgian hypothesis which considers Jehovah to be the Son of God.]

A CRITICISM.

I would invite attention to a single Greek word, in Heb. vi. 17. "*Confirmed* it by an oath."—The Greek verb rendered *confirmed*, though it manifestly involves the meaning here assigned it, is not explained in the strictest conformity to its more appropriate signification. *Emesiteusen orkho*, not only declares the stability of what is sworn to, even the gracious promise of God to Abraham and his seed; but it necessarily implies and exhibits the great truth, that this was done through a Mediator, not by the immediate agency of the divine Being, "who is the King eternal, immortal and *invisible*, the only wise God," but by one raised up, appointed, and sent to act for, and in the name of Him, "the Father, of whom are all things."

As far as I know, it is the general belief of the Christian world that no mediatorial acts were performed in the administration of divine government, in communicating knowledge, and in disciplining men to virtue and the fear of God, through the whole course of that dispensation, which preceded the ministry of Jesus, "after the baptism which John preached." The common notion seems to be, that God, "Whom no man hath seen at any any time," did, nevertheless, *appear* to the patriarchs, hold converse with them, and reveal to them the counsels of his love, by *immediate* access to their senses of hearing and seeing; though in these last days all the great things pertaining to the kingdom of God are in the hands of a Mediator. Is all this reconcilable with the testimony given to the Hebrews, that God made a promise to Abraham, and confirmed the same with an oath through a Mediator? For I do not hesitate to challenge all the sacred literature of the age to evade the evidence contained in this single word *emesiteusen*, that it was the "one Mediator between God and men," who personally appeared and swore to Abraham, as the text affirms.

If it were necessary to fortify the position to render it unassailable, that I should exhibit etymologically the intrinsic power of the word, on which I depend to make sure the ground taken, it would be only necessary to say, that the word, in its substantive form, or as a noun, is *mesites*, which means a mediator always, and nothing else. If mediatorship were not intentionally included in the term, chosen to set before the mind the divine act of revealing to Abraham and to the world the grace of the gospel and the immutability of God's mereiful design, is it not perfectly reasonable to believe a different word would have been selected, even one that occurs in the immediate context,—*bebaian*, which is expressive of steadfastness, with nothing to discolor, qualify, or weaken it?—"which we have as an anchor of the soul both sure and *steadfast*."

It is a consequence then which must follow from the reading, as we have it in the original Greek, that Jehovah was a person, the Son of God, mediating between God and men in the ancient Church, and in this capacity, received the divine honors ascribed to him by the devout worshippers of that day. This sentiment will unite itself, most happily, with that Unitarian belief, which comprehends the hypothesis of Christ's pre-existence, while it leaves all else, whether orthodox or heterodox, to account, as they best can, for the administration of a gospel-saving faith, through a multitude of generations, without a Mediator to stand and officiate between the unseen God and his creature man.

Should the above criticism be so fortunate as to find favor and acceptance with the Register, something similar in Hebrew criticism may be offered at some future time. J. F.

Claremont, Nov. 1849.

DENOMINATIONAL SPIRIT.

We publish the following remarkable passages from a letter written by Rev. Henry Ward Beecher to Rev. Dr. Skinner.

That there ought to be a love for the Church, as the congregation of the faithful, all confess. That it ought to be loved more than we love secular organizations, all admit. But the question in hand is not one of loving the Church as distinguished from the world. A "denominational spirit" is the love of one Christian church as distinguished from another church. It is the love of the Presbyterian Church, not because it is Christ's; for so is the Methodist, the Baptist, the Lutheran, the Evangelical Episcopalian. It is the love of a church, as Christ's Methodist Church, or Christ's New School Presbyterian Church, or Christ's Old School Presbyterian Church. It is the peculiar love which one experiences through his personal connection with a body; it has the personal element distinguishing, prominent; and that element is selfishness,—not commercial, secular and common; but more insidious than that,—spiritual, organized, and denominational; the acute selfishness of an *esprit du corps*. And what if it were theoretically *possible* to maintain this proper "denominational spirit;" does experience, does our knowledge of the human heart, justify us in believing that a "denominational spirit" will ever be *in fact* other than essentially selfish?

Let any one consider the struggles of sects; their world-wide jealousies; their competitions for existence, for superior numbers and influence, for a control of public opinion, for educational influence; let any one consider the infirmities of the best Christians, their struggles with pride, and selfishness, and wordly-mindedness; let him consider the temptations against which ministers of the Gospel do mainly strive, of pride, of ambition, of worldly distinction, of indolence or zealot-activity. Beholding such elements, will he believe that a strong and general movement toward a "denominational spirit" will end in anything but rank sectarianism? A few superior minds may maintain their integrity in spite of the movement; but the most will rush blindly into the snare.

The great stream of human affairs never flows backward, but always outward from God's throne and onward. Yet it has along its sides many and many an eddy. In such a reflex current the Church in our day seems to move. The Episcopal denomination has gone wildly back to the very paroxysms of ecclesiasticism. The Methodist denomination, strangely combining the opposite elements, a democratic worship and an aristocratical government, has relaxed not a single cord, but tightened many. The fragments that have exploded from her have been mere sparks from the anvil; the glowing mass, whether under hammer or sledge, has remained the same. The Old School Presbyterian Church has adopted and subsists upon a rigid ecclesiasticism. Even some Congregationalists have lately been found blindly moving toward an ecclesiastical organization and rigidity of clerical government, which is utterly at war with the radical idea of Congregationalism. Last of all, the New School Presbyterian Church, which on this very question had hitherto and rightly resisted their former brethren, have begun to feel the shoreward whirl, and are swinging round from the main stream into the backward current of the eddy.

The evils which you mourn, the temporary depression of the churches by numbers, springs from "over-liberality." The cause is more serious. Ministers have had their attention distracted from the revival labors to church contentions and church polity. It is the beginning of sectarianism in your midst that has already wrought the mischief.

What was the distinctive difference between the old and new school elements in the original Presbyterian Church? In part it was doctrinal;—the difference between New England philosophical Calvinism, and the dogmatical Scotch and Genevese Calvinism. But there was even greater diversity in church polity. Presbyterianism administered in the spirit of the kirk, and Presbyterianism as conducted by men whose notions of government were really Congregational, were very unlike systems. The one was rigorous, particular, and aristocratical. The other was freer, and more democratic. The New Englander had been used more to rely upon reasoning, upon moral influences, and upon a public sentiment. Those who had imbibed the spirit of Scotch Presbyterianism were more used to rules and usages, to authority and imperative decisions of judicatories.

It was in this strange conjunction that we beheld fairly contrasted the different tendencies and fruits of one party acting under a "denominational spirit" on the one hand, and another party discarding all such influences, and trusting solely to the native power of the truths which they proclaimed. How rapidly the New School element spread, how churches sprung up full of generous vigor, how revivals of religion refreshed our Zion, and the whole work of the Gospel sped, I need not describe to you. That spirit which distinguished you then, and gave you strength when persecuted, and filled you veins with youthful and wholesome olood, you now seem weary of: and open your veins to be filled with the witch-blood drawn from the shrivelled body of sectarianism. Every step which you take toward a distinctive denominationalism, is a step away from your former spirit, and a step toward those from whom you separated because they were determined to work under the influence of Presbyterian *esprit du corps*, and you were determined to labor under the more generous and more Christian inspiration of the Gospel. If you now take the ground of sectarianism, no matter how named or modified, it is a thousand pities that it was not taken earlier, that the disgraceful disputes and miserable ruptures of the church might have been prevented. You are going straight back to their camp who ejected you, with confessions of mistake and misjudgment; and where you once gained laurels for maintaining the voluntary principle against ecclesiastical organizations, you are now to go under the yoke, renounce your former opinions, and become, in fact, but a new-fangled Old School Presbyterian Church, differing a little in doctrine, but in none in the animating spirit. . . . . .

If your bretheren adopt a new principle, if you plant yourselves on radically different influences from those which nourished the youth of your church, it will be quite in vain to avoid the legitimate workings of those principles. You must choose between ecclesiasticism and the voluntary principle. They cannot subsist together. If you take sectarianism, it will be all in vain to change its name. Its *nature* will eat through all soft appellations. Baptism may change a pagan name without changing the paganism. The Synod may annually disown an ungodly and selfish sectarianism, but every day of the year they will feel its rule. It will be in the blood, and in the bones. It is too congenial to man's selfishness not to thrive. A declining church that takes this for medicine, will quickly enough lose her weakness—but her strength will not be spiritual, but carnal, secular, human, in no case different from the strength of merely worldly Associations, Divisions, Lodges. No wistful prayers will make it otherwise. The selfishness that inheres in the very elements of sectarianism is radically opposed to the spirit of the Gospel. Love works from within outward. Selfishness or sectarianism works from without inward. One is centrifugal, the other centripetal.

The only difference between a pious denominational spirit and sectarianism, is the difference between the cub and the full-grown wolf; while it is yet suckling, it has no teeth; its brindled hide is soft. But a shepherd might as well trust the incorrigible nature of a wolf among his flocks as a Synod send down the world-old, long-proved, mischief-loving, "denominational spirit." You may baptize your wolf every year with what soft names you please, it is a wolf still, that will never cease to make havoc of the flock.

It pleased God to move Paul to tell the secret of his success—to open for our inspection what it was that gave such nerve to his confidence, such vigor to his preaching, and such fruits to his whole life's labor. Let any one read the first two chapters of his first Corinthian letter, and behold how he sums up all the then known outward forces by which men build their enterprises, philosophy, dialecticism, rhetorical adroitness, on one side, and Jewish organization and "*esprit du corps*" on the other. All these he disdained and trampled under foot. His language glows to a double brightness, as he opens up that inconceivably higher instrument by which he wrought, and by which, peculiarly, the Gospel was to be propagated. Christ was his subject, and love the inspiration.

A supreme, burning, absorbing love for Christ, not for an impersonal and vaguely conceived Being, but for the living, personal Christ, ought to be the real moving power of the Church. It needs no auxiliary. It is enough of itself for every possible end. We might as well blow on the wind to strengthen it; or hasten on the spring by fires which we would kindle; or hold torches to the sun to increase its light, as to call to our bosom any helping power to the love of Christ. An eye that has once beheld and trembled with ecstasy in his presence; a heart that has loved with all its energy and with the eager consent of every passion, has said, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee;" that looking inward, sees every noble aspiration, every sweet affection, every spiritual relish, every hope and joy to be most directly and personally of Christ; a soul that looking forward, sees death to be but a valley of flowers, and all beyond it joy unspeakable and full of glory; and that has come to be so ravished with these sweet scenes beyond the flood, that daily life and the natural world are scarcely more real than are these things; a soul that has in all this realm of glory, still steadfastly felt that in it all and over it all, beyond, and above all comparison, Christ is first and chiefest, —will such a soul ask or accept partnership with sectarianism? So possessed, each minister is a flame. A band of ministers, like glowing stars, sweep darkness out of the night. A church, a denomination so animated, and persisting therein, will reveal to the world a power that will make all past revivals seem but as the ashy twilight of the earliest morning, in comparison with the midday gleam and glow.

As for ourselves, in all this tumult of men running up and down throughout the vast and misty realms of ecclesiasticism, we will none of it.—There is a fairer realm. There are brighter skies, distilling selecter influences. We are well satisfied that the world will never behold any earthly force so great as the heart of man irradiated by the fire of Christ, and turned in all its warmth upon men. Therefore our prayer for our brethren shall not be for *esprit du corps*, but for *esprit de Christ*. But how can human language pronounce another prayer so sweet, so noble, so sublime as that of the apostle:

"For this end I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

In the spirit of this love, and in the hopes which it inspires, I subscribe myself

Your brother,
HENRY WARD BEECHER.

POWER OF RELIGION. That it sanctifies the soul, that it brings peace to the conscience, these are, indeed, the grand prerogatives of our religion! but they are not its only prerogatives. The gospel of grace is rich in honor as well as rich in consolation. Its high purpose is to recover the sinner from his apostacy, and to signalize him hereafter among the sons of God. But, in attaining this purpose, and as incidental to it, it does signalize him here among the children of men. There is no illumination so divine as the illumination of the spirit; nor is there any march so truly glorious as the march through faith and patience to immortality. [Dr. Nott.

VARIETY OF OPINIONS

AMONG THE CLERGY OF THE CHURCH OF ENGLAND.

The last number of the Dublin Review (Roman Catholic,) contains the following amusing account of the way in which rectors and curates become acquainted with each other:—

"We are going to refer to the pages of the Ecclesiastical Gazette, in which Anglican rectors and curates appear to make known to each other their mutual wants. We shall give a few examples, taken almost at random out of many hundreds, of the mode in which these parties communicate their respective '*views*.' They appear to refer to a great variety of standards.—One class, however, appeals to 'the Church' as the type of their sentiments. Thus we have gentleman of 'High Church views'—of 'High Church principles'—of moderately High Church views'—of 'orthodox and moderate Church principles'—of 'sober Church views'—of 'what are *commonly called* High Church, but not extreme views'—of 'Old Church of England principles'—of 'sound Church of England principles'—of 'moderate Church principles, what is *usually called* orthodox'—or 'moderately High Church, though no Tractarian'—of 'Anglo-Catholic principles'—of 'sound Anglo-Catholic views,' &c. One gentleman announces simply, that 'his views of the Church are *not low*,' which leaves a good deal to the imagination; whilst others have 'theological views High Church, but anti-Tractarian'—or again 'sentiments strictly in accordance with the teaching of the Church;' which, we fear, must have been considered rather indefinite, as we are not aware that 'teaching of the Church' stands for any very distinct or recognised body of opinions. Others, again, are of 'moderate, though strict Church principles,'—of 'sound Church principles, but not of extreme opinions'—and, in a word, 'Church principles,' of which the intensity is aggravated or diluted by every conceivable modification of adjective and epithet, are professed by many of the various advertisers in these amusing pages. . . . .

"With very many the phrase 'Evangelical' is the sole test. Some are simply of 'evangelical sentiments'—others of '*decidedly* evangelical sentiments,' or 'decidedly evangelical *principles*,' or 'strict evangelical *views*,' or 'sentiments evangelical, not Calvinistic.' Others again, who think perhaps that in these critical times a little more obscurity may be expedient, acknowledge views which '*would be termed* evangelical,' or 'which some, perhaps, *would call* evangelical,' leaving it mysteriously uncertain how far such an arbitrary description of their 'views' would be accurate. Whilst, on the other hand, some object equally to '*evangelical*, Tractarian, or other *sectional* views.'

"With a considerable number 'Tractarianism' appears to be the chief criterion. Some are 'void of Tractarianism, and other novelties;' or more emphatically, 'decidedly opposed to the Tractarian heresy;' or, more briefly, 'no Tractarian;' or 'zealous, though not Tractarian;' and a good many say pointedly, 'no Tractarian need apply.' One gentleman has 'a strong voice, and good general health, and is decidedly opposed to the Tractarian heresy;' which reads as if the 'strong voice' was very anxious to show its capacity, and proclaim its opposition to that particular 'heresy.' Some are even 'free from all Tractarian *tendencies*,' and so must be invaluable coadjutors of such gentlemen as the one just mentioned, with the 'strong voice and good general health.' Others are 'alike free from Latitudinarianism and Tractarianism;' but we cannot go through the whole species.

"All are, of course, eminently 'orthodox,' or 'strictly orthodox, but averse to all extremes,' or 'orthodox and moderate;' or again, by way of change, 'moderate and orthodox.' 'Extreme views,' and 'party predilections,' are very commonly objected to, and only mentioned for the sake of reprobation. One gentleman, requiring a curate, protests that 'no one of extreme views *either way* need apply;' another is 'a minister of a Gospel, *not* extreme;' many vehemently disclaim all 'extreme views of *doctrine*,' or 'extreme views *in religion*'—expressions which to Catholic ears have a very suspicious sound, though doubtless capable of the best interpretation. One individual, however, goes so far as to say, that 'he holds no extreme views on *any* of the questions which now divide the Church'—a happy state of philosophical composure and equanimity which cannot be sufficiently admired. . . . . Another is 'opposed to innovation;' what kind of innovation he does not say. One gentleman has '*no objection to the Surrey side*;' which we confess puzzled us a good deal, though it may have conveyed a very distinct idea to his readers. Another, more minute in his auto-biographical sketch, is 'without family, possessing a powerful voice, of sound Church principles, without having any extreme views.' Another 'would not object to undertake a Sunday afternoon duty, *at his own risk*, in a good neighborhood!' Here, again, we must profess ourselves utterly at fault. Some are more easy to be understood. Of these, one has 'doctrinal views moderate but decided, equally free from Antinomain and Romanistic tendencies.' Another states, that 'the grand subjects of his preaching are justification through faith, &c., and the necessity of a new nature.'—Another is 'desirous of preaching *a free and full Gospel*;' and another equally 'desirous of meeting with a sphere of employment where Christ may be magnified by the Gospel, with the bulwarks of the protesting Church of England.'

"Lastly, others refer to still more definite standards of religious opinion. One gives notice, that his 'theological views are in *general* accordance with those of the Anglican divines of the seventeenth century;' another has 'sentiments congenial with those of the Christian Observer.' Some prefer the *Record*, some 'Bramhall and Andrewes,' some 'Jewel's Apology,' some 'Our Glorious Reformers;' one has 'religious views similar to those maintained in "Scott's Commentary,"' and "Brydge's Christian Ministry;"' and another, in whose person we must take leave of these various theologians, who 'loves from his heart the Church of England, thinking it apostolical, but loving yet more the pure Gospel as Paul preached it, believing it vital, expects to be disengaged shortly.'—(Pp. 61-65. [London Inquirer.

MR. HALL'S SERMON

On the death of Mrs. Anna Jenkins and Miss Sarah B. Jenkins, who were consumed in the flames of their own dwelling in Providence. The sermon was delivered, Nov. 25, the first Sunday after the catastrophe by which it was occasioned, and speaks of "the Providence of God, our dependence upon God, the worth of life, the worth of character, illustrated and forced by events like this, which has passed before us as a vision of the night." We can only give a few extracts from the discourse.

"For those who have any faith in Providence and the soul, that scene, it seems to me, and all like it, should kindle, rather than quench, the spirit's life and hope. You do not believe it has quenched the whole life of one human being; least of those, who have passed through the fire of their God. Literally may the promise have been fulfilled to them—"when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee." Not on the body even, until it is past sense and suffering. Not in agony, surely; there is less of that in such a death, probably, than in most others. The departing did not suffer the half that the survivors do, or the many mourners. And if you ask why any ever suffer—you ask why any are capable of enjoying; why any can surround themselves with comforts, which in their nature are perishable; why there are natural and uniform laws, instead of frequent miracles; why fire burns, as if it were not a common and incalculable blessing; why evil exists, as if you could be finite and free, yet infallible and perfect; in a word, why safety and monotony, liberty and impunity, health and vigor, property and life, are not absolute, universal, and indescribable, subject to no change, capable of no improvement or progress. There is a truth which meets all such demands, all ordinary doubts and fears; and we see one of the kind purposes of startling calamities, in their power and tendency to proclaim this truth—viz., that *happiness* alone, or directly, is not the object of our existence, but *virtue*, holiness, goodness; and happiness only as it flows from these; and these only as they come by conscious motive, strenuous effort, conflict with evil, conquest of self, faith in Christ, the great Sufferer, absorption in God as Light and Love.

A few months ago, in a New England State, an aged, wealthy, benevolent and Christian woman, at the close of a peaceful Sabbath, after a life of one unbroken Sabbath, laid herself down to rest, and before morning her beautiful dwelling was her funeral pyre!* Is it not from association and custom, rather than fact, that we shrink from this disposition of the body, which so many nations and ages have preferred to ours. . . . . But as it is, we have little faith, and singular—feeble. We care more, or think as much, of the body as of the spirit, or of death in any form, as of life eternal.

We were to speak, next, of the relation of these events to a sense of dependence, dependence upon God. But, truly, the relation is too obvious, and the lesson too familiar, for many words. I think I could find all the proof we need, and show the moral purpose and power of this calamity, if I could read the thoughts, and hear the prayers, with which you lay down in your beds the night that followed that eventful morning. Was there one of you who did not pray then? Was there one in this city to whom God did not seem peculiarly near? Not, I believe, wholly, from a sense of fearful danger, but of absolute dependence. It was not fear, but awe, that came upon us; and an awe that inspired trust. Dependent we feel, verily; yes, utterly, helplessly; and yet, in that very conviction, trustingly.

On whom am I to rely, but God?—was the questioning of many a heart then. Who is to guard our dwelling this night, but God? Who is to snatch me, or my child, from the devouring flame? Not man—if I expected it from him before, I cannot now, or always. Man is kind, skillful, powerful. He will rush to the rescue with a noble promptitude. He will labor, and venture, and suffer, for me and mine—and I will thank him. But I, and he, must look to a higher helper. If God's messengers come not to our aid, if His elements oppose, if the wind rage, or the water fail, or the hidden fire spread and enwrap, ere it burst upon us with mocking fury, human strength is vain. Kindness, skill, courage, might, the clearest head, a thousand hands—what are they? Powerless, mute, and sad witnesses of the resistless torrent of flame.

But the lesson is not for a class, nor for this exposure alone. It speaks of absolute and universal dependence. As I looked upon those blackened and smoking ruins, where the evening before I passed a large lighted dwelling, the abode always of peace and trust, as I thought of all there had been there and all now buried there, it seemed to me, if I could doubt our dependence, or another existence, I were not human! . . This is God! How much man *could* have done, before or at the time, how much the sufferers could have helped themselves, or how much wiser we should have been—we may speculate about, but cannot know. And this very ignorance is dependence. There is ignorance and dependence in the first question that every one asks—How could it be? Mortal, it could be, because it was God. It could be, because thou art only man. Thou knowest little. Alone, thou can'st do nothing. God can do all things. On Him rely. In Him believe, and thou shalt not *perish*.

But more is taught. The worth of life, and the worth of character. Take them together; and see, by the aid of this experience, their true estimate, in the opinion of men and the view of religion. See the value of life, the life even of the body, compared with anything else called wealth. Who thought of anything else, when they heard that life was in peril, that life was lost? The destruction of a spacious mansion, well furnished and itself an ornament to the city, is a sad thought. But it seems as nothing the moment life is touched; no one wishes to name it or think of it. And so should we feel, whosoever the owner, as to property or position. It is a part of humanity, and a noble trait in man, selfish as we call him, that he will risk anything to save, or give anything to restore, the life of the poorest creature, or the child of the worst.—How easily could hundreds, thousands of dollars, be raised in this city in one hour, if it were known and seen, that a human being could be snatched from threatening destruction, or those just taken be restored. Learn from it, that there is something better than wealth, greater than a house or a golden mine. And this something, you hold. It is not you, but it is yours. As mere life, it is not the greatest possession, and may be overrated or wrongly viewed. Its loss is not the sorest evil that can befall you or those you love. On the contrary, that loss may bring to you, or them, the largest possible gain. Still is life precious and sacred. And if you so regard it, use it accordingly. If you esteem it more than houses and lands, do not barter it for houses and lands, or vex and waste it in their attainment. If you hold it sacred in another, do not destroy it in another, or tempt any to sell it for chaff or tinsel. Do you shudder yet, and mourn, whenever you think that your arm, or your word, might have saved two lives from the burning pile? Mourn and repent, if by your example, through any selfishness or passion, by any weapon or poison, you have exposed many lives to worse death; and what is infinitely more, and more common, are now leaving many *souls* to perish. Learn the worth of life, learn the worth of Character.

This, lastly, and above all. How clearly is it shown by all the comparisons here suggested, by all the reflections now made, and the only alleviation or solace which the case admits. The worth of Character; its worth always, its peculiar excellence there! Do you say, "that is the bitterness—it is no alleviation, but an aggravation, that one so good should be taken away!" Friend, the good are not taken away. Character never perishes. Virtue, piety, meekness, benevolence, are immortal. The Christian man, the Christian woman, cannot die. The bad may die, and for the death of the bad we may well weep. They are lost while they live; alas! they are *lost* when they die. But they who live in the spirit, live the more when the spirit is free. They who live least for the body, are least harmed when the body dies, and least parted from us. Though they pass through the waters, they do not overflow them; though they walk though the fire, they shall not be burnt.

Is there a mind here, able to believe that the gentle and kind spirit which so lately lived among us, is now utterly dead—that all, all, has passed away in smoke and flame? Go to that altered spot, where such multitudes have since stood and wondered. Gaze upon those melancholy ruins. What image rises and passes so distinctly before you, as that of an humble, faithful woman—helpless and almost hopeless, but calm—bewildered rather than terrified—praying for deliverance, if it may be granted, but praying most for her children—not rushing before them, but waiting with them—and when she has seen two escape, lingering, it may be, to sustain the other, unable, with all a mother's love, to leave her alone to die—then breathing out her life in the silent prayer in which it had all been passed! O, speak not of destruction—it is renovation rather. Think not of dissolution, but of ascension. See not a perishing body, but a living spirit. Let your own spirit be quickened, your soul kindled by an unearthly flame, and whenever you pass that spot, it will speak to you of life more than death, and proclaim the worth of Character, transcending all other worth or wealth.

The character will live. It will live in the affections of the loving and loved. It will live in the respect and reverence of the good. It will live in the gratitude of the poor; in the blessing of the orphan; in the fellowship of Christians, at home and abroad; in the memory and honor of all who knew it.

*Mrs. Freme, Brattleboro', Vt.

THE CORONATION OF WINTER.

Those who live in cities are apt to suppose that the winter is in the country a dull season. But in reality it has hardly less variety and beauty, and often a more exceeding brilliancy, than spring or summer. We give below, from President Hitchcock, an account of phenomena not unusual in the country, though seldom seen with such a marvellous profusion and magnificence of glory, as here described.

"On Wednesday, the 17th of January, a moderate storm of snow, with rain, set in, which continued a little before mid-day, leaving the surface of the earth and of vegetables at so low a temperature, as to absorb heat rapidly from objects placed upon them. But during the following night, the thermometer rose nearly to the freezing point, and a moderate rain commenced, which continued about two days, almost without interruption. It was accompanied with but little wind, and the rain drops, most of the time, were almost as fine as mist; so that the whole amount of rain scarcely exceeded an inch and a quarter in depth. The thermometer did not rise during the storm quite to the freezing point; and towards the close, it sunk several degrees below it. The result was, that all the rain froze to the surface on which it fell, and formed a coat of pure transparent ice, over the snow, and all other objects exposed to it, from a quarter of an inch to more than an inch in thickness. On the snow this crust was strong enough to sustain a man; and almost as smooth as the frozen surface of a lake or pond;—looking as if the billows of the ocean had been suddenly congealed before they could subside entirely.

Still more striking, however, was the effect upon the vegetable world, now stripped of its foliage. The leafless branches and twigs of every tree, of every shrub, and even of every spire of grass, or other annual plant, that rose above the surface of the snow, were encased in this thick and beautiful hyaline coat, as transparent as the purest water. Along these branches, in many instances, the ice swelled into tubercular masses, and almost uniformly terminated in a knob; so as to resemble strings of gigantic glass beads. Now just imagine the effect, as the sun from time to time on Saturday, broke through the clouds upon these countless natural gems, prepared to refract and reflect his light with more than his original brightness. I thought I had before seen splendid exhibitions of this sort, in the glittering dew drops of summer and the frost work of winter. But the present scene surpassed all my former experience incomparably; and even the figments of my imagination. If the twigs of every tree and shrub and spire had been literally covered with diamonds of the purest water and largest known size, say an inch in diameter, they would not, I am sure, have poured upon the eye in the sun light a more dazzling splendor. But it may give those not familiar with the diamond, a better idea of the scene, to compare the icy pendants with those of cut glass, which are sometimes hung in great profusion around large chandeliers, in many of our churches and public halls. It is no exaggeration to say, that each tree, nay, each shrub, of moderate size, exhibited as numerous crystalline drops, and as brilliant an aspect, as I have ever seen around the largest chandelier. Think, then, how much superior must have been the aspect of a large tree, with a graceful shape and wide spreading branches. Nay, think of a whole forest with the rays of the sun darting through, and lighting up ten thousand radiant points of a diamond hue and intense brilliancy. These could be seen as many as forty or fifty rods, and beyond that distance, the forests, as far as the eye could reach, had the aspect and the richness of embossed silver.

When I perceived what a splendid robe nature had put on, I went forth to pay my homage in her magnificent temple. As I wandered over "the sea of glass," through fields, and forests, over hill and dale, new forms of beauty met me at every step. Amazement was soon succeeded by admiration, and admiration gave place to intense delight; nor could I help repeating over the poet's enthusiastic eulogy:

"Oh Nature! how in every charm supreme,
Whose votaries feast on raptures ever new.
Oh for the voice and fire of seraphim,
To sing thy glories with devotion due."

I could not believe, that any more splendid developments of this phenomenon awaited me. But on Saturday night the thermometer sunk to zero, and on Sunday morning the sun arose in a cloudless sky, and the icy shoots and pendants, more thoroughly crystalized by the intense cold, formed ten thousand points of overwhelming brightness on every side. Nor were all the sparkling brilliants, as on the day before, of colorless light. But here and there, I began to notice the prismatic colors; now exhibiting a gem of most splendid sapphire blue; next one of amethystine purple; next one of intense topaz yellow; then a sea green beryl, changing by a slight change of posture, into a rich emerald green; and then one of deep hyacinth red. As the sun approached the meridian, the number and splendor of these colored gems increased; so that on a single tree hundreds of them might be seen, and sometimes so large was their size and intense their color, that at the distance of fifty rods, they seemed equal to Sirius, nay, to the morning star! and of hues the most delicate and rich that can be conceived of, exactly imitating, so far as I could judge, the natural gems; and not partaking at all of those less delicate and gaudy tints, by which a practiced eye can distinguish genuine from suppositious precious stones. And by moving the eye a few inches, we could see these different colors pass into one another, and thus witness the rich intermediate shades. I have seen many splendid groups of precious stones, wrought and unwrought, in the large collections of our land; and until I witnessed this scene, they seemed of great beauty. But it is now literally true, that they appear to me comparatively dull and insignificant. In short, it seemed as if I was gazing upon a landscape which had before existed only in a poet's imagination. It is what he would call a fairy land: but a more Christian designation would be, a celestial land.

On Monday it was cloudy, and the phenomena presented no new aspect. On Tuesday, there was a storm of fine rain and snow, and the beautiful transparency of the icy coat was changed into the aspect of ground glass. This gave to the trees a new and more delicate appearance. They resembled enchased work, formed of pure unburnished silver; and had the sun shone upon them, they must have been intensely beautiful. I now supposed that the most brilliant part of this scene,—its golden period,—had passed: and that the silver period of Tuesday, would soon be succeeded by the usual iron reign of winter; especially as there fell several inches of snow, during the night. But the cold restored the ice upon the trees to more than its original transparency, and the sun rose on Wednesday morning upon a cloudless sky; and a wind scattered the snow from the branches, and all the phenomena opened upon us with more than their Sabbath day glories.

"'T is winter's jubilee,—this day,
His stores their countless treasures yield.
See how the diamond glances play
In ceaseless blaze from tree and field.

A shower of gems is strewed around,
The flowers of winter, rich and rare;
Rubies and sapphires deck the ground,
The topaz, emerald, all are there."

As the sun approached the meridian, one had only to receive his rays at a certain angle, refracted through the crystal covering of a tree, in order to witness gems more splendid than art ever prepared. Four fifths of them were diamonds: but the sapphires were numerous: the topaz and the beryl not unfrequent; and occasionally the chrysolite and the hyacinth shone with intense brilliancy. There was wind also on that day; and as the branches waved to and fro, these various gems appeared and vanished and re-appeared in endless variety; chaining the eye to the spot, until the overpowered optic nerve shrunk from its office. But the rich vision did not cease through all that cloudless day. Nor did it terminate when the sun went down. For then the full orbed moon arose, and gave another most bewitching aspect to the scene. During the day the light had often been painfully intense. But the softness of moonlight permitted the eye to gaze and gaze untired, and yet the splendor seemed hardly less than during the day. Most of the bright points were of a mild topaz yellow, and when seen against the heavens, they could hardly be distinguished from the stars; or when seen in the forest, especially as one passed rapidly along, it seemed as if countless fire-flies were moving among the branches. Yet occasionally the bluish green of the beryl. Through that live-long night did these indescribable glories meet the eye of the observer. And on Thursday another cloudless morning and clear shining sun brought back the glories of Wednesday; Nay, to my eye, this last day of the spectacle seemed the most splendid of all; and one could hardly realize that he was not translated to some celestial region. A second glorious evening set in. But ere morning the clouds overspread the sky, and the powerful rain of Friday and Friday night left the trees without a vestige of ice, and consequently ended the enchanting phenomenon, to be seen again we know not when."

The following letter on the important subject of Evening Schools, from the forthcoming report of our late School Commissioners, deserves an attentive persual.—[Providence Journal.

PROVIDENCE, Jan. 22, 1849.

HON. HENRY BARNARD:

Dear Sir—I very cheerfully comply with your request to furnish you with some account of the evening school connected with the ministry at large in this city, together with such information of similar institutions elsewhere, as is at present in my possession.

This school was begun seven years ago, by the voluntary efforts of the teachers in our Sunday School. It is, I believe, with one exception, the oldest institution of the kind in New England. It was opened to meet a class of wants then existing, and every year since increasing, that were not supplied by the day schools. It was found that a very large number of children and youth of both sexes, did not attend the Public Schools—some, because they were destitute of decent clothing; others, because their parents were too poor to dispense with the income derived from their labor; and others, because they were unwilling to betray their deficiencies before pupils farther advanced, though younger, than themselves.

Besides the many between the ages of six and twelve years embraced in this enumeration, there were large numbers of boys and girls, of fifteen and sixteen years, who had not yet mastered the lessons of the spelling book, and who could with difficulty read words of three letters. These would gladly attend an evening school, whose pupils were alike deficient, when they could not be persuaded to enter a public school, where they must rank with the primary division, and stand in class with the smallest children. These with other causes, were accumulating an alarming amount of juvenile ignorance, to ripen, in a few years, into adult vice.

Such were the circumstances under which this school was established. It has been continued to this day a voluntary institution, free to all, and deriving its support from friends who have appreciated its design.

A general rule of the school is, to refuse admission to children who do, or from careful examination we believe can, attend the public schools.—Our purpose is to co-operate with the public school system, by receiving such, only, as for reasons already assigned, are cut off from the privileges of these excellent institutions.

Our school is kept about five months in each year, commencing in November. It has at present twenty-one teachers, including the general superintendent and two assistants in the writing department. For the last and present terms, a registration has been made of the names, parentage, nativity, residence, ages and employments of the pupils, with such other facts as may be useful for future reference. For want of complete lists of each year, I am unable to state the whole number who have received instruction. I think, however, that five hundred different pupils is not an over statement. Many of these begun with the study of the alphabet. Some have continued with us two, three and four years, and several have received their entire education at this institution.

The number of pupils on our register the present term is one hundred and eleven—fifty-seven males and fifty-four females. These were all voluntary applicants. About sixty applications have been rejected on account of out limited accomodations. Within the circle embracing these hundred and eleven pupils, are at least two hundred more of similar ages, and marked with the same educational deficiencies. Had we room, a little effort would add them to our list.

Fifty-five of our pupils are employed in factories, fourteen are learning trades, thirteen work at home, seven are at service, and the residue are variously occupied. Many of them have not attended any school for two years, One lad of thirteen has not been in school for five years, another of seventeen, for four years, and another of sixteen for seven years. Of course, they knew little when they came to us. Five years afforded ample time to wipe from the memory most that had been acquired at eight. One young man of eighteen, entered our school last winter, who could with difficulty read words of one syllable. He was very anxious to learn, and I believe was not absent a single evening during the term. His progress was very encouraging. He is with us this winter and has begun alate exercises.

Our system of admission is by tickets. This was begun last winter, and answered fully the purpose intended It enhanced the value of the privilege in the pupil's mind, and saved us from the annoyance of idle intruders. Our course of instruction embraces reading, spelling, writing, and arithmetic. The pupils are examined as they enter, and are classed according to their acquirements. Each class, varying from four to six, enjoys the exclusive attention of a teacher. By this simple process, the classes become, practically, distinct schools, the attention of pupils is constantly engaged, and a surprising amount of instruction is imparted. In reading and spelling, I think as much is done in an evening session of two hours, as can be accomplished on the ordinary plan in two days.

As is the case in the public schools, the morals, manners, and personal habits of the pupils, engage a due portion of our attention. In these particulars the most gratifying changes are visible. The rules of the school are less frequently transgressed than ever before. The pupils are more punctual and constant in their attendance. Order is more easily maintained. Obedience to teachers is more cheerfully rendered, and personal neatness is more general. The school is in excellent condition, and will compare favorably with more pretending institutions. I might go still more into detail, but perhaps have already said enough.

To Louisville, Ky., so far as I know, belongs the honor of establishing evening schools. They were begun in that city about fifteen years ago, and, as I understand, are embraced in the general school system. Five schools of

ed in New Bedford, Mass., one for males and the other for females. There are about 100 pupils in each, two thirds of them being colored. The schools are organized upon the same plan as the regular public school, and the city has appropriated $600 for their support. A portion of the teachers are paid, the residue labor gratuitously. The schools are kept four evening in the week. Adults are received, and none under 12 years of age are permitted to enter. The common English branches only are taught. The interest among the pupils, colored as well as white, is healthy and inspiring. The sympathy and interest of the citizens in this movement are very great. Thus far the plan has succeeded admirably.

There are in this city, at the present moment, not less than four hundred children between four and sixteen years of age, who, for causes assigned in the second paragraph of this letter, do not attend the day schools. There are at least two hundred more, between the ages of sixteen and twenty, whose education consists in an ability to read poorly and perhaps write their names.—And there are not a few of the same ages, who can do neither. These are mostly foreigners, and they represent a rapidly increasing class.—But whether four years of age or twenty, they should be provided for. Most of them, I am confident, can be brought into the evening schools; but except by influences more potent than the law sanctions, a small proportion only of those the law has provided for, can be induced to enter the day school

Providence has done nobly for the cause of popular education. Her free schools are among the richest monuments of her liberality. But, one step more remains to be taken. That is, to provide schools for the classes of whom I have spoken. This will be a crowning glory of her educational work. Three years of fostering care and faithful instruction, will do much, to qualify all between the ages of thirteen and twenty, to become useful and respectable citizens. Three years of neglect, will sow in this class the seeds of a social pestilence more to be dreaded than the cholera. If any stimulant to action, other than the facts just stated, is needed, it may be had in the following statement, with which I close this letter. From Sept. 2, 1847, to Oct. 26, 1848, less than fourteen months, there were committed to prison in this city, sixty-two persons who could not read, and one hundred and twenty who could not write. So intimate are ignorance and crime. If the true wealth of a community is its intelligence and virtue, and if it is a wiser economy to support schools than to feed prisons, then we cannot be too earnest in our endeavors to give to every child and youth the blessings of moral and intellectual culture.

Very sincerely, your friend,
EDWIN M. STONE.

CHRISTIAN REGISTER.

Boston, Saturday, December 15, 1849.

NEW ENGLAND AND THE WEST.

THE CLAIMS OF THE WEST, AND HOW THEY CAN BE MOST EFFECTUALLY MET.

Constant appeals are made to New England from the new regions of the West, for the aid of schools, colleges, and churches. How are we to regard and how meet these appeals! This is an important practical question, for it is one which most of our readers have probably, not unfrequently, to answer in the most practical way of giving or refusing aid.

Each case where assistance is sought stands by itself, and must be judged on its own merits.—There are, however, certain general considerations which bear on the subject, and in regard to which we wish to say a few words.

There are many cases, doubtless, where assistance is sought for objects which are either illjudged, or of little importance; projects on which an immense over-estimate is placed, and which should look for support to those only who are immediately interested in them. There are other [illegible] because it is more agreeable to those who ask, to receive, than to give.

But setting aside these cases, no one can doubt that the principle on which these appeals are made, is a reasonable and righteous one. We, who inherit the fruits accumulated by the labor of two centuries, hardly appreciate the difficulties with which the first settlers of a new country have to contend. Poor, scattered, unacquainted with each other, unused to acting in concert, for a series of years, their means are exhausted in opening the forest, in making roads and bridges, in building houses and barns, and in preparing the country for the occupation of civilized man. The thoughtful among them perceive the necessity before this chaos hardens into a world, and before customs and habits are fixed, of introducing those institutions which shall secure the education of the young, and surround all with moral and religious influences. It is a work done for society and for coming times, and they who engage in it, naturally look abroad for aid. It was thus that the first settlers of New England, in the case both of schools and churches, sought and received continued and important assistance from the parent country. No ships crossed the ocean, freighted with a more productive merchandise, than those which brought needed aid to the new institutions on which the moral and mental welfare of New England was, in such a degree, to depend. Even to this day, we are benefited by the help given by wise and generous men to our fathers.

In the same way, the new regions of the West seek aid; and when we remember the importance of the direction given to things at the outset,—that States are forming almost in a day which are soon to hold the destiny of the country in their hands—that a great part of the new settlers are not only poor, but ignorant and insensible to the value of institutions which they most need—that during the last summer, on the average, nearly five hundred foreign emigrants (enough to make a village) were daily carried westward over a single railroad in New York, we cannot acknowledge that the few among them who are but striving to build up institutions of education and religion, demand rightfully our sympathy and aid.

The more difficult question is how to render effectual aid. One mode is, that of giving money to be expended in the West, in the endowing of schools or the erection of churches. We would not diminish the amount given for such purposes. We specify these two objects for a triple reason; because very frequent calls are made for aid to such projects; because we consider them among the least profitable methods of rendering service to the West; and because they call off attention from the most effective methods. We doubt the wisdom of investing charity in these immoveable forms, in places about which we know very little, and under circumstances which, however they may seem to those immediately interested, really present but a very doubtful claim for aid. We should rejoice at all efforts to send efficient teachers or preachers to a new region, leaving them to select their place of action, but we doubt if there be many places in which they are likely to be useful, where the people are not themselves able to provide a place for instruction or worship. The western country may have abundant use for its means, but it is anything but a destitute and impoverished country. In general a community which, either from a want of population or a want of interest, will not provide places for schools or churches, will not attend them when established by others. It will be found in most cases that such institutions, when built up by foreign aid, have died out, or lingered almost useless till an increasing and improving population which needs no assistance, has taken hold, and revivified them. In general, that they may be useful, they must attract, and be sustained by, the interest, money, labor, and sacrifices of those who would enjoy them.

We have therefore as a rule, (we know there are many exceptions) but a qualified confidence in the utility of contributions for the erection, either of schools or churches, in the Mississippi valley. What then can be done? To us it seems that there are two principal methods in which New England may be of service to the West.

The first is to encourage competent teachers and ministers to establish themselves in these new and opening fields of labor. We therefore look with great interest on the efforts made by different religious bodies to diffuse religious instruction throughout the more recent settlements. And although there may be objections to their plan of action, the efforts made by Governor Slade, Miss Beecher, and others, to provide for the West a better class of teachers, are conceived in the spirit of the wisest Christian forethought. It is not money that the West wants, so much as a sufficient number of well-educated persons of reliable character, who shall dedicate themselves to the mental and moral improvement of these new regions. Such persons are engaged in a noble work which will bear fruit ages to come, and they have a rightful claim on all who can appreciate the necessity of such labors, and the sacrifices which they involve.

But after all, the most effective way in our power of benefiting the West, is by raising the standard of education and character among us at home. In a new community, nothing is so important as an intelligent and high principled man. The presence or absence of a few such men, may decide the fate of that community for a century. It is to a few such men, generally, going forward at the outset, guiding public opinion, creating it, often acting contrary to it, that new regions owe their good institutions, and a happy direction of customs and tastes; and it is from the want of a few such men at the outset, that other communities, of equal advantages in other things, lag far behind. There is no such gift to a new country as that of a wise, energetic, liberal, high-principled, Christian man.

This suggests what is most needful to be done by us. Every year there are thousands of our young men and women, leaving us to make their homes in the new states along the Mississippi.—Throughout the West are scattered the children of New England, an army of missionaries, sent by us annually to those new regions. Great numbers of them are, and will be found in responsible positions. In the different professions, in the walks of business, among the editors of periodicals, among the teachers of the young, they are everywhere to be met, and their influence is out of all proportion to their numbers. It is through these, our real representatives, that New England must bless or curse the West. What is that influence? Is it on the side of good morals and religious faith? Is it characterized by a wise, self-denying and Christian forecast? Is it building and sustaining liberally useful public institutions? Or is it time-serving, looking only for personal success, thinking only of gain, or selfish advancement? Whatever the influence of these emigrants may be, depends mainly on their previous culture at home. Every thing else that [illegible] with what we may do here, in training up aright the young, so many of whom will hereafter find their homes west of the Alleghanies.

Remembering this incessant emigration, we regard every school in New England as a school for the West, and every church in New England as a church for the West, and every good institution among us, which tends to raise the young to a higher level of Christian civilization, as an institution for the West. So freely in our country do the vital circulations flow through the social body, that never are we doing so much for newly settled districts as when we are raising the standard of Christian intelligence, morals and piety here at home. You cannot elevate the character of the young in the most secluded town of New England, but the effect of it, before many years are past, will be felt in more than one community of the West.

A school is important, not because it is established in a particular district, but because it is well attended and well taught; and in whatever place those educated in it afterwards make their home, the place profits from the school just as much as if it stood in its centre. So with churches: if we neglect those at home while the young are forming their habits, it will be idle to build them up at a distance in the new places to which they emigrate. Rear the young up religiously at home, and wherever they go they will have churches of their own.

The first thing then, if we would benefit the West, is to make our homes, schools, and churches, as effective as possible in training up to a high standard of excellence and character the young, so many of whom will soon leave us. Schools and churches here are more under our own eye, and can be sustained with less waste of means. The numbers who attend them will be much larger than in new communities, so thinly populated as not to be able to support such institutions of their own. In this way we begin at the begining and educate those, many of whom will spend their lives in regions far removed from us.

We would not decline aiding institutions in new regions, but only urge a more faithful attention to those at home. The migratory character of our population is such that a good school, or an efficient church in New England, makes itself speedily felt over the whole country. We are likely to do most towards promoting the progress of society when we do most towards building up such institutions at home. This seems to be our appointed field of labor. This is our true missionary system, (on a grander scale than any partial organization,) by means of which streams of good influence may reach every department of life throughout the land.

NOTE-WORTHY TEXTS.—NO. III.

"And were by nature the children of wrath, even as others." Eph. ii: 3

By reading consecutively the 20th verse of the 1st chapter, the 1st verse of the 2d chapter, and the 5th verse of the 2d chapter, it will be seen that they contain the whole of the essential course of thought within those limits, and that all else is parenthetical. The analogy is thus: As God hath "raised Christ from the dead, and set him at his own right hand in the heavenly places," (i: 20)—so, "you hath he quickened, who were dead in trespasses and sins," (ii: 1)—and "hath quickened us together with Christ" (ii: 5) The using "you" and us," interchangeably, occurs throughout the epistle, and evidently has no other than a rhetorical reason. Emphasis is gained by it, and the reader's sympathy. Paul ranks himself in among *that portion of the Gentiles now converted to Christ*.

Bearing in remembrance what was said in our last exegetical article, (No. II.) on another passage of the same epistle, as to the generally congratulatory character of the whole letter, and the special ground of that congratulation, viz.—that the Ephesian Church had held fast their claim to the right of having come into full possession of the Christian privileges and hopes, by the act of conversion on equal terms with the (elect) Jews,—in conformity with a divine intention or "predestination" to that effect,—we are ready for the examination of the passage in question.

Does it teach, or imply, the general dogma of innate Depravity! Let us see. In the first place, there is no particle of evidence that the phrase "children of wrath" (*orgee*) can be made to bear the horrible construction which pulpit usage has often glibly put upon it, as if it referred to the wrath of God, and regarded men, in *any* state, as the objects of that wrath. On the contrary, that meaning is rendered impossible by the occurrence *immediately* after (v. 4) of the disjunctive conjunction "but" introducing God as standing in *contrast* with the spirit of wrath—"*But* God *who is rich in mercy*, &c."

In the next place it appears that, so far from the sinful persons here described being declared children of a wrathful Deity, or exposed to such, they are said to be "children of wrath," in exactly the same sense that a corresponding class are, in the preceding verse, said to be "children of disobedience." It is a very common Hebraism. A right translation would be, in the one case, "disobedient children," and in the other, "wrathful," or sensually passionate,—fleshly—lustful,—"children." A quality is predicated by a substantive in the genitive (or possessive) case, instead of by an adjective—e. g. "son of perdition." The "wrath," then, is subjective, with the offender, not a consequence of the offence in the Divine disposition.

We come now to the word *Phusei*, rendered in our version "*by nature*." The same word occurs in a parallel sense in Gal. ii: 15. In both instances it refers, not to the *original state of the moral constitution*, but to the national distinction, and the educational characteristic. In the latter case this is as plain as language can make it. When a man is called, as there by Paul, a "Jew by nature," it is clear that nothing is asserted of his moral depravity, or the contrary. Various Greek authorities might be cited—inscriptions and manuscripts,—to prove that this use of *Phusis*, as signifying "natural birth, family or nation," is legitimate. And that this is its use here, is certified by the fact that this *notional distinction*, as between Jew and Gentile, is exactly what it is Paul's drift, throughout the whole passage, to insist upon and keep in view,—as its abolition by the gospel was the very thing he was here calling on the Ephesians to glory in, and give thanks for. Whoever would see another example of the use of *Phusis* in a sense that forbids the idea of natural depravity will find a striking one in Rom. ii: 14.

Thus it follows that Paul's object was, instead of asserting the general dogma which these words have often been brought to support, simply to declare that the Ephesian converts, before their conversion were in precisely the same sensual, ungodly, disobedient condition with those Gentiles and Jews both that were still "dead in trespasses and sins;" "among" them,—i. e. as bad as them. By this contrast the rich mercy" and "great love" of God are made the more conspicuous.

It helps greatly to the satisfactoriness of this interpretation to find that the common rendering of the remaining phrase, "even as others," is incorrect. In the original, both of Griesbach and Valpy, *Loipoi*, (others) is preceded by the definite article (*oi*). This fixes the reference directly back to the persons spoken of in the latter part of verse 2, as already explained, and incapacitates the passage for any such universal application as the eighteenth and nineteenth questions and answers of "The Shorter Catechism" would desire for it.

ANSWERING OUR OWN PRAYERS.

We have the most entire faith in prayer, and in the divine influence on our hearts through prayer. Without it the true spirit of devotion, of love to God and love to man, will inevitably die out. But sincere prayer must be the act not merely of the tongue, but of the whole man, heart, soul, voice and hand. The mind must comprehend what it is that we are praying for, the whole soul must be moved to join in the petition, and after the formal act of prayer is over, we must be ready with voice and hand to do all that we can to accomplish that for which we have prayed. We must strive, when we can, to answer our prayers. He who prays for the cause of education, or for the extension of Christ's kingdom, or the establishment of peace upon the earth, and yet does nothing to advance the object of his prayers, cannot pray in spirit and in truth. His devotion is hollow and false in the sight of God. Let us remember this, and make our prayers effectual by the conformity of our lives to them. A great deal of true theology is taught in the following anecdote, which we commend to our readers:

"In the vicinity of B——, lived a poor but industrious man, depending for support on his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's, and arrived while the family were at morning prayers The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labor. The farmer was very sorry he could not accommodate him, but he had promised to loan a large sum of money, and had depended upon his wheat to make it out; but he presumed neighbor —— would let him have it.

"With a tearful eye and a sad heart the poor man turned away. As soon as he had left the house, the farmer's little son stepped up and said, 'Father, did not you pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort the mourners!'

"'Yes; why?'

"'Because, father, if I had your wheat I would answer that prayer.'"

The intellectual, emotional and practical powers should act in harmony. An exclusively intellectual cultivation becomes one-sided and unsound. The emotions, unless leading to action, become morbid. Practical benevolence, cut off from the higher springs of moral and religious principles, loses its vitality. The sentiments of piety separated from just views of God, may incite to almost any enormity. Christ came that he might bear witness to the truth, and through the truth awaken right feelings and lead to right actions.

THE INDEPENDENT.

By the omission of three words (viz. "such Congregationalists as") an omission that lies between us and the printer, we were guilty the other day, of Presbyterianizing Rev. H. W. Beecher and the Editors of the *Independent*. We noticed the mistake, but conceived it impossible that anybody should be misinformed by it, and omitted to correct it. The idea of representing the *Independent* as the organ of Presbyterianism is about as reasonable as that of representing the Washington Union as advocating Whig politics. Considering the present relations of the Presbyterians and Congregationalists in New York, however, it ought not to be wondered at, that the latter are a little sensitive. Be it known, then, to all mankind (that read the Register) that the *Independent* and its able correspondent, Rev. Mr. Beecher, are consistent, straight-forward, indefatigable champions of the Congregational Polity. While the Presbyterians are badgering them for being Unitarians, it would be cruel in us, and ungrateful, to return the compliment by calling them Presbyterians. We have hopes that they will some day be on as strong ground theologically, as they already are ecclesiastically. As some earnest of this pleasant consummation we quote the following from the first page of their last paper, and are happy to adopt the sentiment:

"When Parliament had determined to tolerate all who believed in the *fundamentals* of Christianity, the divines were called upon to consider and report what these *fundamentals* were. The great and good Baxter, the leading divine on the committee, 'persuaded his brethren to report the apostles' creed, the Lord's prayer, and the ten commandments.' And when it was objected that it would include Socinians, he said, 'it is impossible, in my opinion, to devise a form of words to which heretics would not subscribe, when they had perverted them to their own sense.' Questionless, 'a nose of wax' may more easily be made of a *creed* than of the *Bible*. The creed deals in *generals*, the Bible in *particulars*. A collection of revealed facts comes with weight upon the understanding and the conscience; but creeds are instruments of *conformity* rather than *conversion*."

It would be a reflection on the taste and discrimination of our readers, to presume that they have overlooked the singular merits of the beautiful verses we have the privilege of making public from time to time, over the signature of J. V. The same delicacy of perception and sensibility that gives Mr. Very so much power and grace as an Interpreter of Nature, requires in him necessarily a modesty that rather hides his productions than employs the usual arts to thrust them into notice. It would seriously provoke us, not as Editors but as humble friends of elegant letters, to have these sterling words of genius passed by as only the accidental tenants of the newspaper Poet's Corner.

THE LEAFLESS TREE.

I too will wait with thee returning Spring,
When thick the leaves shall cling on every bough,
And birds within their new-grown arbor sing,
Unmindful of the storms that tear it now.
Though now against me beats the furious blast,
And o'er my head in scornful triumph rides;
Soon, soon the winter's bondage shall be past,
To him who in the Savior's love confides;
And as his Father to thy limbs returns
Blossoms and bloom to sprinkle o'er thy dress,
So shall Christ call from out their funeral urns
Those who in patience still their souls possess;
And clothe in raiments never to wax old,
All whom his Father gave him for his fold.

J. V.

LIFE & WRITINGS OF DAVID HALE.

To many of our readers David Hale has been known chiefly as one of the Editors of the Journal of Commerce; and with some of them we doubt not that his name bears an unsavory reputation. His paper, though its ability and reliableness have given it an immense circulation, has been, in times of high political excitement, condemned and abused by the zealots of all parties. His free-trade principles brought him into suspicion with the Whigs, his strong predilection for the men and measures of the Whig party in general made him no favorite with the Democrats, while he had too much stability and conservatism to steal the hearts of any third party. His non-conformity has borne largely the stigma of inconsistency; for even candid and honest men, while they can recognize the merits of an opponent, find it hard to believe in the straightforwardness of a path which makes an acute angle with their own. We confess that, with great respect for the Journal of Commerce on account of the high moral position which it had occupied, we lacked till now the clew to its seeming eccentricities,—the equation by which to correct the parallax of its orbit. But we find, from the Memoir before us, that the subjects, on which Mr. Hale broke fellowship with his party, were subjects on which he had firmly fixed opinions before he thought of being an editor, and which had a real or imagined connection with the articles of his religious faith. They are subjects, which, (were we disposed to discuss them,) would be out of place in a journal like ours, and we have only alluded to them, in order to vindicate the posthumous fame of an eminently good man.

We are somewhat fond and fanciful in matters of etymology; and, though Webster condemns the use of the word *avocation* to designate a man's trade or profession, we delight in so using it.—An avocation is a *side-calling*, a *collateral pursuit*. Man's only *vocation* ought to be that of a Christian,—the culture of his mind and heart for God and heaven. The true Christian can make his secular calling, however much time and thought it may demand, nothing more than an *avocation*. We doubt whether this distinction has ever been more fully exemplified, than in the life of David Hale. Successively a teacher, a merchant, a manufacturer and an editor, and in each walk of life enterprizing and indefatigably diligent, from early manhood he gave the first place to his self-nurture and his social usefulness as a pledged follower of Christ, and made his worldly calling auxiliary to the pursuit of "the high calling of God in Christ Jesus." His education in boyhood extended only to the rudiments of learning, though he was surrounded by influences adapted to stimulate his intellectual curiosity, and to give him enlarged and generous views of all the great interests of humanity. His mercantile life manifested great energy of character and an integrity beyond bribe, but was attended with very limited success. During this period, he was actively engaged in the religious and philanthropic enterprises of the day, and attracted notice as an able contributor to the columns of the Boston Recorder. These circumstances directed attention to him as a fit man to assume an important share in the management of the paper projected in 1828, on the plan of a rigid adherence to certain great moral principles in its news department, its advertisements, and the arrangement of its office business. These principles, among which are the entire exclusion of irreverence and scurrility, the repudiation of all advertisements of a confessedly immoral tendency, and the suspension of labor of all kinds during the Sabbath, have been rigidly maintained up to the present day; and though the project was opposed, ridiculed and decried at the outset, and was repeatedly at the point of failure, probably no paper in the country has gained patronage more rapidly, or has now a surer hold upon the public patronage.

Mr. Hale was born and bred a Congregationalist, was [illegible] resident in Boston was an active member, first of the Park Street and then of the Essex Street Church, and, on his removal to New York, joined the Presbyterian communion, in the expectation of finding the same free spirit under a somewhat different organization. In this he was early disappointed, and serious difficulties in the Tabernacle Church, to which he had attached himself, deepened the disappointment into utter disgust and loathing. The Society worshipping in the Tabernacle having become so much involved in debt as to render the sale of their church-edifice necessary, Mr. Hale became its purchaser, and established in it the first Congregational Church in New York, retaining the property for several years at the imminent hazard of his own private fortune, and when the Society became able to take it off his hands, relinquishing it to them without profit to himself, and at a cost greatly reduced by the rents which he had received from it. The church thus formed became the parent of a numerous progeny, not less than ten or eleven Congregational churches having been gathered and established in New York and Brooklyn within the last ten years. Each of these derived essential aid from Mr. Hale's countenance and counsel, and received from him munificent contributions. At the same time he sustained missionary operations in behalf of Congregationalism in Western New York and in Michigan, and for several years assumed the sole support, first of an itinerant missionary and then of a pastor at Detroit. He adopted this cause as the one, which Providence had commended peculiarly to his charity; and the list of his benefactions to it, as compared with his income and property, places him in the foremost rank among generous givers. At the same time no other good cause urged its claims on his liberality in vain; and his private and domestic charities to all classes of the poor and friendless were profuse and unintermitted. He seemed to live but to do good, and prized property solely as a trust for the well-being of man and the advancement of the kingdom of Christ upon the earth. We know not where to look for a more illustrious example of a wholly consecrated life—of a stewardship from God constantly borne in mind and faithfully discharged.

Mr. Hale's private life indicated the established reign of Christian principle in his heart. Numerous biographical incidents, touchingly detailed by his Pastor, Rev. Mr. Thompson, make us feel how dear he must have been in the more intimate circle where he was best known. His integrity was fearless and uncompromising, his sense of justice acute and active, his sympathies prompt and warm, his endurance of injury singularly meek and patient, and, withal, as must ever be the case with one who takes the All-perfect for his pattern, his self-estimate modest and humble. His last days were cheered by the consolations of the religion, of which his life had breathed the spirit and borne the power; and, when he passed from earth, there were thousands to "rise up and call him blessed."

The writings selected in this volume are principally articles on a large variety of political, moral and religious subjects, prepared for his own paper or contributed to other leading journals of the day. They are in a style, seldom ornate, but always vigorous, and are full of strong, well digested and independent thought. The papers on the theatre, those on Congregationalism and those on the Mexican war, are documents of great and permanent value, and will be read many years hence with the same interest, which they bore on their first appearance. We would do our part in bespeaking for the volume a favorable reception and an extensive circulation. The Memoir, by Mr. Thompson, is in the highest style of biography; and our young men, who love "the things that are excellent," cannot fail to be strengthened and encouraged by an example so well worthy their imitation. At the same time, Mr. Hale's own writings will reward repeated perusal, and are of themselves a precious monument to his intellectual and religious merit.

THE RESURRECTION OF THE BODY.

Man's immortality, connected with a system of divine retribution, is a doctrine implied in almost every page of the New Testament. It is one of the cardinal doctrines of our religion, without which life would be divested of its highest interest and meaning. But *when* shall the dead be raised, and with what body shall they come? These are questions not of the same essential importance as that relating to our immortality; but still they are questions full of interest, which every thoughtful person will strive at times to answer. And if we only bear in mind the subordinate character of these subjects, and the extreme difficulty of arriving at results perfectly satisfactory respecting them, it is right, and it may be profitable for us, to inquire into them, and ask what light has been thrown upon them by reason and the sacred writings.

President Hitchcock, in his discourses entitled *The Seasons Spiritualised*, lays down the following propositions as taught by the Scriptures; 1, That there will be a resurrection of the dead at the *end of the world*; 2, That the germ of the resurrection body proceeds from that which is *laid in the grave*; 3, That our present organization will not exist in the resurrection body; 4, That the difference between our present and future bodies must be very great; 5, That the spiritual body will possess a specific and individual identity; and he says, philosophy shows us that this identity cannot be an identity of particles or of organization between our present and future bodies, but "that sameness of chemical composition and idiosyncrasy of form and structure are all that is essential to personal corporeal identity." A man at the age of twenty goes to China and remains there many years, till he does not "probably retain in his composition a single particle of the body which he acquired in America. But he is still the same man, and why? Because," says Pres. Hitchcock, "his body is made up of the same kind of elementary matter combined in the same proportion as in America, and has the same form and structure." Is this true? Suppose that he leaves here at the age of ten and returns at the age of seventy. He retains his personal identity. But is "his body made up of the same kind of elementary matter combined in the same proportion" as when he left, and "has he the same form and structure?" In every one of these particulars, we think there can be no doubt that many men of his own age may be found whose bodies are more *identical* with his than the body which he carried with him as a boy. On pp. 26, 27, President H. says, "God may give to the man raised from the grave, such a body as pleases him, just as he does to the plant; but if it be only composed of the same elements in the same proportion, and have a peculiarity of form and structure, its identity with the individual buried will be preserved." On pp. 28, 29, he says, "Reasoning on the subject, we should presume that the future body would be of such a nature as to be unaffected by mechanical or chemical action; and which might exist with equal freedom, and without change, in the midst of the sun, or the volcano, or in the polar ice. . . . Of such a substance, therefore, the spiritual body may be composed, or of something analogous to it." But what becomes then of the corporeal identity, "the peculiarity of form and structure," "the same elements in the same proportion?" The two suppositions are wholly inconsistent with one another, and the identity which depends on "sameness of chemical composition," is on the very face of it a supposition which cannot reasonably be entertained for a moment. The personal identity which runs through our lives, must be identity of soul, connected with our personal consciousness, going with us through all changes of bodily structure, which are only changes of raiment, and in no way essential to our individual existence.

We, therefore, dismiss this whole notion of bodily identity, and come back to President Hitchcock's first proposition, which is this: "The Bible distinctly announces the fact that there will be a resurrection of the dead at the *end of the world*." But when is the end of the world? The end of the world to each man is the moment of his death; and that, we believe, is the time of his resurrection? In the same chapter, (John v.) where Jesus says "the hour is coming in which all that are in their graves shall come forth," etc., he also says, "the hour is coming and *now is*, when the dead shall hear the son of God, and they who hear shall live." "The resurrection," says President H. "is to take place, according to Paul, at the coming of Christ." But when is that? May it not be to each one at the moment of his death? We believe that it is.

President Hitchcock's second proposition is this: "The Bible represents the germ of the resurrection body as proceeding from the body that is laid in the grave." Certainly; but may it not proceed from it at the moment of death? "If," says President H. "nothing is derived from the grave, or from the body once laid there, for what possible reason does the Bible constantly speak of a resurrection from the grave?" The expression *from the grave* is synonymous with the expression *from the dead*; and the fifteenth chapter of 1 Corinthians, which President H. refers to as showing that "the resurrection body does arise from that which was *laid in the grave*," says not one word about the grave. The whole comparison there instituted between the germination of the seed and the resurrection of the dead, if construed according to the strictness of the letter, would show that as the germ of the plant springs up immediately upon the death or dissolution of the seed, so the germ of the spiritual body immediately comes forth upon the death or dissolution of the corporeal body. To suppose that the body, after being dissolved and reorganised perhaps a thousand times, shall at the end of some thousands of years be raised and reunited with the soul, "is to do away entirely the force of this beautiful illustration." The immediateness of the change, when once dissolution has taken place, is a significant part of the comparison.

And this view of man's continued existence harmonizes with many other passages of Scripture. When Jesus proved to the Sadducees, who denied the resurrection of the dead, that Abraham and Isaac and Jacob were then living; when he spoke of Lazarus who died and was carried by the angels into Abraham's bosom, and of the rich man who being in torments wished a message to be sent to his brethren who were then alive; when he said to the malefactor, "This day shalt thou be with me in Paradise," he used language which, if strictly interpreted, necessarily implies, that ages do not intervene between death and the resurrection. We draw the same inference from the Transfiguration, when Moses and Elias appeared to the apostles, and from St. Paul's language when he has a desire to depart (that is, to *die*) and be with Christ.

Other forms of expression, we know, are used, which, taken alone, would seem to convey the impression of a sleep in the grave and a future resurrection; but passages of the kind we have referred to, greatly predominate, and may be literally understood, and the other passages construed in harmony with them without doing violence in any case to the sacred writings. Our own view of the subject, that which we gather from the language of the New Testament, is, that at the moment of death we shall be changed, God giving every one his own body, a spiritual form adapted to our new condition of being, and which may go on changing forever with our spiritual progress. How this is done, whether the rudiments of our spiritual bodies are drawn from our present material frames, or whether we, that is, our spirits, as vital elements, are clothed upon anew, are questions which we cannot answer. We do not suppose that Jesus intended to give any definite information on these subjects. How little has he done to gratify our curiosity; and how much to establish our faith in the great and essential facts of our existence here and hereafter!

We have the highest respect for Dr. Hitchcock's ability in his own cherished departments of science. But in any branch of learning, it requires great familiarity with its facts and its methods of study to be able to reason correctly. An able theologian in reasoning on legal subjects and an able lawyer in reasoning on theological subjects, will often make blunders, which a much inferior man in his own province will at once detect and wonder at. A most distinguished geologist may be a poor Biblical critic. The wise man will find where his strength lies, and be very modest about passing judgment on subjects out of his province. A very able divine in his speculations on managing a boat may be silenced by a boatman of very inferior gifts. When President Hitchcock, in opposition to such views as we have here stated, says, "such opinions can be made consistent with the Bible, only on the rationalistic principle of exegesis, called accommodation; which means, when stated plainly, that we are to consult our philosophy as to what the Bible *should* mean, rather than the laws of grammatical construction to learn what it *does* mean;" he forgets that there are two classes of texts, which must be interpreted in accommodation, not to "our philosophy," but to *one another*. Ther is therefore no place for dogmatism on this subject, either on his side or ours. "It doth not yet appear" says St. John "what we shall be." We have no reason to suppose that even the Apostles were specially enlightened in regard to our future *bodies*.

MUSIC AT HOME.

We are glad to see among us evidence of increased attention to music, as a part of the domestic education. We do not refer to the performance of difficult pieces. When a young lady has a remarkable talent for music, it is a gift which, if cultivated, may be the source of pure and unspeakable pleasure to her friends. There are those to whom we feel ourselves to be under perpetual obligations, though we have listened to them only a few hours. These are the rare accomplishments. But we would speak here of musical attainments which may be reached in almost every family. Most persons, if properly instructed, may learn to sing common tunes, so that music may enter into family worship, and make a part of the evening entertainment. Children very early should be encouraged in this. We know of no way in which Sunday evenings may be spent so happily as with an admixture of sacred music. If must have a humanizing and Christianizing influence upon the young. We have always remembered with thankfulness the Sunday evening psalm singing which we were permitted to enjoy years ago, and which we have carried with us ever since with its hallowed association as among our pleasantest recollections; and now whenever we hear one of those old tunes it calls up a whole train of delightful memories. Our attention has at this time been called to the subject by an extract in the New York Tribune from a lecture recently given by Mr. Giles in New York, which closed with an eloquent appeal in behalf of the popular cultivation of music as an element in the education of the family and society. "We want it," said he, "on the Summer's evening, when our work is done, to rest the spirit while we rest the body; and, as the eye is filled with sweet images of natural beauty, to bring the soul into accord with the celestial goodness. We want it by the Winter's night, around the Winter's fire, to cheer us during the passing hours, and to blend amusement with the highest influences of humanity. We want it in the circles of friendship, not only for delight, but for charity and peace, to exclude the demons of slander, and to silence the jargon of party spirit. We want it in our dwellings and in our churches. This would break the monotony of our homes, it would give new brightness and joy to our gatherings; whether for society or for worship, it would increase the zeal of our hospitality, and give a fresh charm to our whole social life."

NEW PUBLICATIONS.

ANTHON'S ENGLISH-LATIN LEXICON: a revised edition of Riddle's and Arnold's.

We would rather have the reprint without the revision. Not without ample ground, we distrust Anthon as an editor. He is amazingly careless and inaccurate, and always bestows the greatest work where the least is needed, while he reverently declines lifting the cloud-mantle where there is real obscurity. We of course cannot verify the accuracy, which is the only measure of the worth of this Lexicon; but it so happened that, when we received the book, it fell open in our hands at the word *withdraw*, and under that word, in its sense of *"to retreat, e. g. from a battle,"* we find *redire* given as the corresponding Latin. Now we will stake our reputation for scholarship on the assertion that no Latinist worthy of the name ever employed so frigid a word as *redire* in describing a military retreat. We have marked similar oversights in several instances, though we cannot assert that they are very frequent. But the book is swollen to 754 pages, mainly by useless hair-splitting among the senses of English words. It may answer "a good purpose" where nothing better is at hand; but the boy who has Leverett's Lexicon, will take much safer counsel for his comfort and his good scholarship, by using for his exercises our friend Torrey's English-Latin Appendix to the later editions of Leverett. The only respect in which Anthon's Lexicon has the advantage of Torrey's, is its copious vocabulary of proper names.

A TREASURY OF PLEASURE BOOKS FOR YOUNG CHILDREN: with more than one hundred illustrations. Lowell; William G. Baker. London; Joseph Crendall.

It strikes one singularly to see two publishers, one in Lowell, the other in London, associated in the publication of a book But so it is; and it is one of the indications of the manner in which nations are blended together through the means of Steamboats, Railroads and commercial intercourse.

To our taste, this is the best child's book for the season that we have seen. It is capitally printed, and is filled with excellent wood engravings.—It contains the veritable, world-renowned and always new "History of Little Bo-Peep;" "The House that Jack Built;" "The wonderful Story of Henry Penny;" the mournful tragedy of "The death and burial of Cock Robin;" "Mother Hubbard and her Dog;" and some twenty other of those infant classics, which, as Burke says, modern degeneracy has not reached, and which "the devastating hand of modern improvement," to use Father Taylor's phrase, has not touched. We think them infinitely better than those sentimental stories, which, under just enough morality to gain admittance into a Sunday School Library, hide the worst mischiefs of novels for children. We like them because they are just what hey pretend to be,—a chime to the ear, a picture for the eye, and a stimulant to the play of the imagination. The child understands that reading them is mere play, and does not imagine there is anything virtuous in it. And when it is done, he is prepared for a serious lesson, for profitable labor. We trust to the instincts of children, who throw aside a whole library of proper, sensible, pretentious books recommended by very sensible people, for the sake of getting at and rioting in the history of Chicken Little, Cock Robin, or the Old Dame and her Silver Sixpence. We are afraid that in these days of progress we may risk all reputation for good sense, but we confess that we are glad to see so beautiful an edition of a book containing such (yes, we must use the word) valuable works.

RELIGIOUS LECTURES on Peculiar Phenomena in the Four Seasons: delivered to the Students in Amherst College by Edward Hitchcock, D. D., LL. D., etc. etc.

This handsomely printed little volume, half scientific, half poetic, in its form, and wholly religious in its purpose, contains some striking illustrations, and some really fine passages, one of which, the Coronation of Winter, may be found on our first page. Some of the analogies are far-fetched, and there is sometimes rather a straining for effect.—We do not hold to violent *impressment*, even for Christian ends. From the author's philosophical habits of pursuit, and his minute knowledge of chemical and vegetable transformations, we had supposed that he would trace out for us some of those finer analogies in nature, which may serve to throw some light on our own immortality. But his view of the Resurrection, based, as we think, on a wrong interpretation of the Scriptures, prevents his drawing at all from this fertile source of instruction. The subject, however, is one on which good men may be content to differ. He is not a psychologist, or a Biblical scholar, and his speculations in both those departments are to us unsatisfactory. But he is a Christian chemist and geologist; he has an eye for what is grand and beautiful in nature, a heart to feel it, and a soul to draw from it, and teach to others, its religious meaning. The book, therefore, is a good one, and likely to suggest to a thinking mind new topics of religious thought. The last lecture particularly is, like its subject, very brilliant and impressive.

MONTHLY RELIGIOUS MAGAZINE.

The Monthly Religious Magazine for December has reached us, and contains among its good things, a sound and manly discourse, by Rev. C. Robinson, on Manliness of Character; an interesting practical article on the relation of children to the Church

by Rev. H. A. Miles; a striking article, called "The *ineffaceable* Record," by Rev. Rufus Ellis, whose published writings we have never failed to read with satisfaction and profit; an article on Perfection, which gives evidence of having come from a mind of deep religious experience.

The great English Quarterlies for October, in their American dress, we have received from Fetridge & Co., and need add no word of commendation.

CHRISTIAN PSALMS AND HYMNS to aid in Public and Private Devotion. Selected and arranged by Jasper Hazen, Albany.

This seems to us a good collection, well fitted for its purpose, though not so complete as two or three collections in our denomination. It is pleasant to see the improvement of taste in the hymns used by a large body like that of the Christians.

APOSTOLIC BAPTISM: Facts and Evidences on the subject and mode of Christian Baptism, by C. Taylor, editor of Calmet's Dictionary of the Bible, with thirteen engravings. Plereotype edition. American edition; published by M. W. Dodd, New York; sold by Crosby & Nichols, Boston.

Mr. Taylor is an intense Pedo-Baptist. He has industriously collected the learning on the subject, both from Archæological and Scriptural sources.—He is an adept rather in the "Letter," than the "Spirit." He handles the fathers like ninepins, makes equally free with Celsus and Cicero, ranges familiarly about among Muscovites and Abyssinians, and mouses into every nook and cranny of antiquity, from the Abrahamic Covenant to the private bathing apartments of King Argilulfus and Queen Theolinda. He is perfectly certain,—and we confess leaves it difficult for the reader to come to any other conclusion,—that the Baptists, in making *bapto* and *baptismos*, when applied to the Christian ordinance, mean *plunging under water only*, and in making *Oikos* and *Oikia*, *houses* or *households*, (spoken of as baptized by the disciples) to include *only adults*, are wrong. One conclusion deduced from the discussion is that the "close-communion" of the Baptists is a "lamentable schismatic impediment to the extension of the Gospel of Christ." It might profit Mr. Taylor and many of his theological brethren to inquire whether there are not some metaphysical dogmas, that are as unessential to Christian character and fellowship, and as "lamentable schismatic impediments," as this mode of a ceremony,—form of a form. The American editor earnestly, but also turgidly, declares that an "erudite polemic cannot be found who will seriously controvert Mr. Taylor's oracular position!"—Sincere as he is, he will probably be disappointed.

Persons that have occasion to enter into an historical investigation of the matter will do well to consult this work. In point of dignity, scholar-like composure, and weight of impression, it is inferior to the treatise, originally published in the Biblical Repository, and now issued in a volume, of Dr. Edward Beecher. There is a petty eagerness for triumph, and a vulgar display of vanity, of which so well-informed a writer should be ashamed.

It is unfortunate that some of the author's friends did not dissuade him from inserting the wood-cuts. The frontispeice, designed to aid and illustrate the argument, raises in our mind, involuntarily, the question whether an indictment might not be found against the publishers for pictorial blasphemy. An action ought certainly to be brought for an outrage on Taste that amounts to crime Christ is represented as being baptized, (poured upon, not dipped,) in the Jordan, and the whole representation is a confession of as many ludicrous images as could easily be gathered into a single vignette. The attitude of John, the cross standing in the water, the ridiculous Jordan Naiad, the dove, the colander held by the Baptist over the Saviour's head, are all bad enough. But the figure of Jesus, the expression of the face, the distortion and awkwardness of the posture, and the horrible appearance on the lower limbs half-seen under the refraction of the water, are such in their effect as to render it doubtful whether the book ought to be circulated. Yet this favorite picture occurs in the volume seven times.

That the controversy has not come to an end appears from the following:—

ESSAY ON CHRISTIAN BAPTISM: by Baptist W. Noel.—New York; Harper & Brothers.

The author of this work has long held an eminent place in the English Church, and his recent secession from it, has attracted special attention to whatever comes from his pen. The object of this work is to show that none but believers are to be baptized, and that there is no authority for the baptism of infants. In his preface, he announces that the present essay will be followed by another, in which he will attempt to prove that the word baptism means immersion, and that to baptise is to immerse.

THE BOSTON BOOK: being Specimens of Metropolitan Literature. Boston; Ticknor, Reed & Fields.

This volume has been prepared by Mr. Fields, who besides being actively engaged in business as a member of the above firm, has found time for literature, and has given to the world a collection of poems of unusual merit. It is the fourth volume which has been published under the same title; the three preceding volumes having been issued under the editorial supervision, successively, of H. T. Tuckerman, B. B. Thatcher, and G. S. Hillard. The present selection is quite equal to its predecessors. It is made with judgment and taste, and will do credit to our metropolitan literature It has the advantage of containing various contributions from some of our most distinguished writers, which have never before appeared in print. One of them, most admirable in conception and execution, "The Morning Visit," by Dr. Holmes, we shall transfer to our columns.

MR. LIVERMORE'S REVIEW OF THE MEXICAN War. A committee consisting of Hon. Simon Greenleaf, LL. D., Rev. William Jenks, D. D. and Rev. Baron Stow, D. D. awarded to Rev. A. A. Livermore the prize of $500 offered by the American Peace Society for the best Review of the Mexican War. The review we are told by those who have seen it, is a most excellent treatise on the subject, viewing it not in its political, but in its moral and religious bearings. It is a work which ought to be circulated through the whole land, being as it is admirably fitted to induce men to follow after the things which make for peace. It is proposed to raise $3000 (not $9000 as incorrectly stated in the Register a week or two since) to promote the circulation of this book. Mr. Beckwith, the secretary of the Peace Society, has generously engaged to contribute a twentieth part of that sum, provided that others will make up the remainder. Will not those who are interested in this most Christian cause lend their aid to help it on in this most Christian way! It especially becomes those of our faith to unite in this effort to promote the cause of Peace.

LITERARY PLAGIARISM.—From the New York Evening Post we last week published some beautiful lines entitled *The Hours*, purporting to be an original contribution from a correspondent, "Oriole," and dated Pittsfield, September, 1849. A friend informs us that she has had these same lines by her several years, and that they were written, she thinks, by C. P. Cranch.

SUNDAY SCHOOL GAZETTE.—We have number seven of this unpretending and excellent little paper, put forth at a very low price by our friends in Worcester.

PROPRIETOR'S NOTICE.

Several of our subscribers have called during the past week, and paid their bills in advance, for the year beginning in January, 1850; a kindness which we fully appreciate, and are thankful for; and we avail ourselves of the occurrence to bring the subject of payments to the minds of our subscribers generally. Experience of former years has convinced us that the Register list is one of the soundest and most prompt paying lists in the country. We regret, however, to state, that during the past year, though more than three hundred names have been added to the list, our receipts for the year, up to this time, are less than at the corresponding period of the past year, by the sum of more than eighteen hundred dollars. This we attribute generally to thoughtlessness.

The great inconvenience and loss to us, arising from the delinquences of the past year, induces us, respectfully, but very earnestly, to request of our subscribers whose bills are soon becoming due in advance (as most of them wish to pay at the advance price) to forward the amount promptly at the beginning of the year. Distant subscribers may forward an even amount, and the proper receipt will be returned.

To those subscribers whose payments are now behind one, two or more years, as well as to those who may think the subject too small to claim much notice, we wish to say, that these little sums now due will swell, at once, into so many *thousands* in our hands, and give facilities and relief, the value and importance of which to us we are sure our friends can as little dream of, as they would of neglecting their remittances for a moment after they shall have realized the real urgency of the case.

☞ To subscribers whose accounts are behind, bills will be forwarded in the papers of this and the following week, to which immediate attention is earnestly requested.

NEWS FROM THE CHURCHES.

MANCHESTER, MICHIGAN. A letter from a friend in the vicinity of Manchester, in the State of Michigan, says, "Our house of worship in Manchester was dedicated, yesterday" (November 14th.) This house has been erected by the liberal Christians, or Universalists in that town, for the use of the Rev. T. C. Adam their pastor, and who also is employed as a missionary in that section of the country, by the Society here for the "Propagation of the Gospel amongst the North American Indians and others." The services, says our friend, were conducted chiefly by Rev. Mr. Adam assisted by a very liberal and christian-like Methodist minister. A Universalist was invited, but was not present. The house, he says, "was dedicated to the worship of one God the Father, and to Christianity interpreted in consistency with that great central truth, the paternal character and government of God. It was dedicated also to a revival of *true* religion—to the inculcation of those doctrines which are of a purifying and practical tendency—to such ministrations as would most directly and efficiently call forth a heart-felt, sincere, and a filial piety, and a philanthropy like that of Christ who concerned himself chiefly about the soul—about *moral and religious excellence* more than about *physical enjoyment*. These, the paternal character and administration of God, and a revival of true religion, were the two themes of the discourse."

It will be gratifying to the friends of Rev. Mr. A. to know, that he will preach at Manchester every Sunday for a year or more to come, except when an occasional opportunity of usefulness may present itself elsewhere. The house is every way neat and convenient, and the average of his congregations is from seventy to eighty, which there is every prospect will now be enlarged. G.

NORTHUMBERLAND, PA. We have favorable accounts of the Unitarian society at Northumberland, where Dr. Priestley passed the last of his days, and where are several substantial families of English Unitarians, who contribute very liberally for the support of public worship. Rev. Mr. Lathrop, besides laboring successfully there, does missionary duty in the vicinity.

DENNIS. We learn that funds have been raised in Dennis for the support of Unitarian preaching for the winter; and it is hoped it will be continued permanently.

WESTBORO.' The dedication of the Westboro' church will not take place till early in January.

TROY, (N. Y.) Rev. William Silsbee of Salem, has been invited to take charge of the Unitarian Society at Troy for the next six months.

CHICAGO, (ILL). The Unitarian Society at Chicago, Ill. will be supplied during the winter, and perhaps permanently, by Mr. Shippen late of the Meadville Theological School. He received ordination at Meadville on his way to Chicago.

MOBILE, (ALA). Rev. Mr. Everett, late of Northfield, who is travelling in the West, will visit Mobile, and probably preach there awhile.

UNITARIAN ASSOCIATION. We would call the attention of our friends in this city and its vicinity to a meeting at the Bedford Street Chapel (Rev. Mr. Watertson's,) next Sunday evening at 7 o'clock, in behalf of the American Unitarian Association. The subject is one of great interest to our denomination, and, we have no doubt, will be presented to the meeting in a manner to secure earnest and hearty co-operation.—The question, we suppose, practically amounts to this, whether liberal Chistians will by their pecuniary contributions enable the Unitarian Association to meet the demands made on it for the support of missionaries and the distribution of religious writings, or whether they will permit it to be crippled and disabled from the want of funds. We hope that all those who are interested in the spread of religious truth will go, and hear and speak for themselves, that all may act understandingly on the subject.

THREE SERMONS—LIVERMORE, SIMMONS, WEISS.—We have received during the past week, three sermons most distinctly individual. One, an Installation sermon delivered in Bolton, by Mr. Livermore, of Keene, N. H., sound, judicious, sensible, unimpassioned, plain to the simplest understanding, on the gospel method of overcoming evil with good. The second, a lecture by Mr. Simmons of Springfield, on the Trinity, subtle in thought—we read it as we hold quick-silver in the hand, fearing every moment that it will get away from us yet through it all we feel the presence of a childlike simplicity and piety, winning and drawing us on even when we are in doubt as to the precise bearing of the thought. The third, a Thanksgiving discourse by Mr. Weiss of New Bedford, we find in the New Bedford Mercury—our causes for thanksgiving causes also for admonition—vehement, sharp, electric, impatient even of one day set apart as a day of gratitude for the part, but using it as whip and spur to drive us on at a swifter gallop in our race of freedom.

INDISCREET ZEAL.—Under this heading the London Inquirer speaks of "some very ridiculous nonsense" uttered at a Temperance meeting in Birmingham, by President Mahan, of Oberlin College, who, among other things, said:

"In Wisconsin there was a law, making all liquor sellers responsible for the support of the widows and families of drunkards—(Applause.) Any woman who could prove, in a court of justice, that her husband had wasted his estate in a liquor shop, could sue the proprietor, and obtain her support from him—(renewed applause.) That was the law, and he contended it was a just one—(cheers.) Ought not those who manufactured paupers to support them! And those who impoverish families, ought they not to be taxed for their maintenance—(loud cheers.) It was many a year since he had seen a lady drink from the intoxicating cup; and one of the highest recommendations to a young man courting a lady was the fact of his being a total abstainer—(laughter.) He was the father of seven children, and he would rather a daughter of his were *caged with a bear* than united *even to a moderate drinker*."

GENERAL INTELLIGENCE.

MR. BATES'S LECTURE BEFORE THE MASS. TEACHERS CONVENTION. The annual Convention of Massachusetts Teachers was held at Worcester, on the Monday and Tuesday of Thanksgiving week. A large number of teachers assembled from Massachusetts and the neighboring States. The Convention was opened by a lecture from Mr. Joshua Bates, Jr., of Boston.

The lecturer called the attention of the Convention to the great extent and amount of absences from our public schools, and urged the necessity of a plan similar to one which prevails in Prussia, *requiring the attendance at school of all the children in the State*, of the proper age, a fixed number of months each year. This subject was considered in all its various relations. It excited a great deal of attention among the members of the Convention, and should be thoroughly understood and discussed in every part of the State. It is a lamentable fact that a large class of uneducated and ignorant youth are growing up in our midst. Mr. Bates showed by carefully collected statistics, that there are some children who attend no school whatever, in *every town* in our Commonwealth, and that throughout the State there are more than *twenty thousand* such children. In the city of Boston, alone, there are more than one thousand children, under the age of sixteen years, who are either habitual truants from school, or who never attend any school at all. With this fact before us, it is not difficult to account for the late increasing prevalence of juvenile crime. The State Reform School at Westboro' is now full. It is only two or three weeks since the Superintendent of that establishment informed the authorities that he could not receive any more inmates at present. Our jails and houses of correction, particularly in the neighborhood of Boston, are filled with large numbers of juvenile offenders. Mr. Bates showed very clearly that this state of things arose in a great measure from the evil of non-attendance at school.

In order to remedy this evil he proposed a law, the substance of which was as follows: that all the children in the State, excepting such as are incapacitated by sickness, minority or similar causes, be obliged to attend some school a certain number of months each year,—that persons who are so poor as to be unable to forego the labor of their children for the specified time, be payed from the State School funds, or from a special tax, under proper regulations, an amount equivalent to the wages of their children. He closed his lecture by some remarks upon the justice and practicability of the law proposed. He maintained that the State did make compulsory laws when the public good required it, and that in this case a compulsory law was pre-eminently necessary. Justice to those children who were neglected by their parents, as well as the safety of property and person, demanded the enactment of such a law.

The subject is an important one, and it is to be hoped that it will be carefully and fully considered. Unless we can succeed in educating the masses, our experiment of self-government will fail.

INSTITUTION FOR IMBECILES AT BARRE.—There is one class in the community, who, until very lately, have been supposed to be incapable of improvement. Hospitals have been built for the insane, who have either been cured or comfortably cared for. The blind have been made to see, and the dumb to talk, but idiots have been left to grope through life alone, in their moral and intellectual destitution, without even an attempt to elevate them. Perhaps it is not too much to say, that they have been regarded more as brutes than as human beings. The attention of some philanthropic individuals has of late years been directed to this degraded class. Institutions for their improvement have been founded in Europe, and it has been ascertained that they can be improved, and to a considerable degree educated.

The Legislature of Massachusetts authorized, a short time ago, the expenditure of a certain sum of money, as an experiment, for the education of Idiots. This experiment is now going on, under the care of Dr. S. G. Howe, who has established a school for Imbeciles, at the Blind Asylum, in South Boston. Within a few months a private institution for the same purpose has been established by Dr. H. B. Wilbur, at Barre, in this State. We should be glad, if we had space, to give a detailed account of Dr. Wilbur's establishment, and of his method of instruction. It is now in successful operation. He has some eight or nine pupils, whose rapid improvement bears sufficient witness to the practicability of the education of Idiots. They have already been elevated from a state of helplessness and self-abandonment, to one of comparative comfort and self-direction. They have been taught to adjust their own dress with neatness, to observe many of the rules of society, to restrain their appetites, and to be careful of their conduct, and, in some instances, to commence a still higher grade of education. Dormant faculties have been called into action, which they were not supposed to possess. How far it is possible to develope in these unfortunate beings the germs of a higher life, which are doubtless there, no one can tell, but from what has already been accomplished, much may be hoped from the exertions of a skilful and patient instructer, whose faith is equal to his task.

CALIFORNIA.—The Steamship Crescent City, Capt. Stoddard, arrived at New York, on Friday of last week. She brought a large number of letters and over one million of dollars in gold dust. The reports from the mines are still favorable, as far as the quantity of gold is concerned,—and if an abundance of that article be a blessing and not a curse to a country, then must California be esteemed fortunate. It may be justly feared, however, that the wealth of the land will prove its ruin. All the letter-writers agree that gold-digging is very *hard work*, and that sickness, drinking and gambling prevail to an alarming extent. The prospectus of a religious paper to be called "The Watchman," had been published at San Francisco, but there seemed to be some doubt of its success, and this, too, in a town reputed to contain thirty thousand inhabitants!

The most important news, which the Crescent City brought, was the adoption by the convention and probable ratification by the people of the State Constitution. The Declaration of Rights, declares that all men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property, and pursuing and obtaining safety and happiness; and that *neither slavery, nor involuntary servitude, unless for the punishment of crimes, shall ever be tolerated in this State*.

The ninth article makes liberal provision for general education. A superintendent of public instruction is to be elected by the people triennially. The Legislature is required to provide for a system of public schools, by which a free school shall be kept in every district, for at least three months of each year. The remaining articles are so similar to the other State constitutions, that it is needless to mention them.

FREDERIKA BREMER. This distinguished authoress, accompanied by Professor Bergfalk, has arrived in this city. She has met with a warm reception and is said to be much pleased with her American friends.

LOWELL LECTURES. Rev. Dr. Potter began his course of lectures on Natural Religion, before this Institution, last week. The popularity of his course may be inferred from the fact that over three thousand names were entered for tickets. Eighteen hundred tickets were given out. Scarcely any lecturer can draw a larger audience than this.

MUNIFICENT BEQUESTS. The late John Bromfield Esq. has left the following bequests for charitable purposes.

$40,000 to the Massachusetts General Hospital and McLean Asylum, for free beds; $10,000 to the Blind Asylum; $10,000 to the Eye and Ear Infirmary; $10,000 to the Farm School; $10,000 to the Female Asylum; $10,000 to the Seamen's Aid Society; $10,000 to the Boston Dispensary; $10,000 to the town of Newburyport, for charitable uses.

This is in addition to $25,000, which he gave to the Boston Athenæum a few years since. Total, $135,000.

SALEM LYCEUM. Rev. Sylvester Judd of Augusta, delivered a most ingenious and admirable lecture on Wednesday evening upon the novel subject of the Dramatic Element in the Bible. It was worthy of superlative epithets of praise. The theme was treated with great skill and in an elegant and scholarly style. The criticism of the dramatic points of the scriptures was as keen as it was curious, and decidedly new and fresh.

The same may be said of the analysis made of the scriptural characters, and the comparison of them with the ideal personages of Shakspeare. The speaker was very successful in reviewing the early history of the drama, and showing the steps by which, from a religious origin, scenic representations and the theatre were introduced amongst the Grecian people; and also, how it happened that there was no theatre amongst the Jews. This portion of the lecture was finely done. The parallel between Lady Macbeth and Jezebel was one of the best things we have ever heard, and was decidedly *the* point of the lecture. The grouping of the scene from Luke, of the Saviour, the Magdalene, and Simon the Pharisee, in the house of the latter, was also executed with artistical skill, and in entire harmony with the solemnity and beautiful significance of the occasion. Indeed, throughout the lecture, good taste was displayed as well as good criticism, and the language and sentiment were as elevated as the subject required. Less of the pulpit in the delivery would have improved the manner of the speaker. [Essex County Freeman.

☞ MEETING IN BEHALF OF THE AMERICAN UNITARIAN ASSOCIATION. A meeting of gentlemen will be held at the Chapel of the Church in Bedford Street, next Sunday evening, at 7 o'clock, preparatory to action in the congregations of this city and vicinity, for enabling the American Unitarian Association to carry out more fully its purposes in the support of Christian preachers and the circulation of religious writings. Gentlemen interested in the subject are requested to attend the meeting and take part in its proceedings.
Boston, Dec. 15.

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Treasurer acknowledges the receipt of Donations:—

From Stoneville, (Auburn),	$9 25
" Congregational society, Sutton, by Rev. Mr. Tracy,	46 00
" Union Society, Worcester, by Rev. Dr. Smalley,	84 00
" Brookfield Association Bible Society, by Wm. Hyde, Esq., Treasurer,	
Collected in North Brookfield,	37 65
in Spencer,	21 65
in New Braintree,	45 00
in Southbridge, a balance,	50
in Warren, to make Dwight Ellis and Sam'l Todd, Life Members of A. B. Soc.,	60 00
in Charlton,	7 21
in Brimfield,	28 95
a donation from Jason Mixter, Esq., Hardwick,	200 00
From Harmony Conference of Churches, Wm. C. Capen, Esq., Treasurer, by First Church, Millbury,	17 15
From First Congregational Church, Northboro', by Rev. Dr. Allen,	12 00
From Congregational Society, by Mr P. Bemis,	10 30
" a Friend, by Rev. Mr Houghton, to make Mrs. Anna D. Barnes of Northboro', Life Member of A. B. Soc.,	30 00
From Congregational Society, Holden, by Rev. Mr Paine,	22 50
	$632 16

Worcester, Dec. 15, 1849.

THE CHILDREN'S MISSIONARY.

☞ The Children's Missionary, Mr. Barry, has labored for many months in this city. He has obtained places for a large number of destitute children, has induced others to attend our day Schools and Churches, and has established a Sunday School, which has done much good and is increasing in usefulness.

At the present time many children who come under Mr. Barry's influence, are suffering for want of proper clothing. If any young persons have garments which they would like to have judiciously bestowed, they will be most acceptable, and will be gratefully received, if left at Mr Barry's residence, No. 8 Ashland Avenue, (near 680 Washington st.) or (if more convenient) at No. 11 Essex st.

R. C. WATERSTON.

**If any children in the country, or sewing circle connected with our Churches, should desire to send a gift, it would be most welcome. tf dec8

☞ CHRISTMAS EVE. The Ladies connected with the Unitarian Society in Manchester, N. H., propose having a sale of useful and fancy articles on Christmas Eve, at the City Hall, to aid in furnishing their church and paying some other expenses attendant on its recent enlargement.

They will gladly receive any articles which may be left for them at the bookstore of Crosby & Nichols, 111 Washington st.; or with R. F. Fuller, Esq., 10 State st. and will also welcome any friends from abroad who can be present on the occasion.

It is intended to have a Christmas tree for which any tasteful or useful articles will be acceptable. nov24

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Dec. 17th, at the Bulfinch Street Vestry, at 7 o'clock.

Question: What seems most needed to increase the usefulness and efficiency of our Sunday Schools?
dec15 T. GAFFIELD, Secretary.

☞ THE BRISTOL COUNTY BIBLE SOCIETY will hold its Annual meeting in the *Unitarian* Meeting-house in *Norton*, on *Wednesday*, the 26th inst, at 10 A. M. The Annual business of the Society will be transacted in the morning. The Annual Report and Addresses may be expected in the afternoon.

S. HOPKINS EMERY, Secretary.
Taunton, Dec. 15, 1849.

☞ Attention is asked to G. & C. Merriam's Advertisement of WEBSTER'S DICTIONARY, in another column. It is a work that attracts great attention wherever it is known. dec15 3t

MARRIAGES.

In this city, Dec. 6th, Mr Henry N. Clark to Miss Mary Ann Sprague of Wareham.

At Newton Corner, Dec. 3, Mr George W. Bacon of Newton, to Miss Eliza B. Churchill, daughter of Mr Peleg Churchill.

In Roxbury, Dec. 4, Capt. James Morris to Miss Mary Ann Cogswell.

In West Bridgewater, 28th ult, by Rev J. G. Forman, Mr Henry King to Miss Mary Ann Caswell, both of Raynham.

In Danvers, on Sunday evening, Dec. 2, by Rev T. Stetson, Mr William G. Peabody to Miss Martha A. Tufts.

In Nantucket, Dec. 2, Mr Joseph H. Hanford, of Newton Upper Falls, to Miss Phebe Ann Coffin, of the former place.

In South Reading, Joseph W. Bancroft, Esq., to Miss Sarah E. Price of Boston.

In Weston, Dec. 4, William P. Brintnall of New York to Miss Mary P. Field of W.

In Hopkinton, Dec. 3, Mr A. G. Greely of this city to Miss Caroline Augusta Mirick of H.

In Temple ton, Nov. 29, by Rev Mr Wellington, Mr Josiah W. Wheeler to Miss Nancy W. Wilder, both of T.

In Deerfield, Dec. 4th, by Rev Mr Wellington of Templeton, Mr Charles W. W. Wellington of Concord, N. H., and son of the officiating clergyman, to Miss Emice A. Starr, of D.

At Albany, N. Y., 4th inst, by Rev Chas. M. Taggart, Mr Richard Dodge to Miss Elizabeth, daughter of Dr Peter P. Staats.

DEATHS.

In this city, Dec. 4, Mr John Curtis, 68; Mary Ann Faxon, 41 years 9 months 4 days, wife of William Faxon, North Bridgewater.

Dec. 3, Mr Daniel Sweetser, 59, formerly of South Reading; Adam H. Rupp, 29.

Dec. 4, Mrs Sarah Ann, wife of Mr A. L. Moore, and only daughter of E. H. Snelling, 31.

Dec. 3, Almira, daughter of William P. and Almira Spence, 13 mos.

Dec. 4, of erysipelas, Mr Henry S. Ballard, eldest son of John Ballard, 37.

Dec. 5, of typhus fever, Edward King, only son of Thomas P. and Abigail B. Pulsifer.

In Chelsea, Dec. 5, Mr Charles Roath, architect, of this city, 49.

At Point Shirley, Dec. 3, at the residence of her son-in-law, (Daniel Long, Esq.,) widow Jane Shewell, 90.

In Milton, Miss Sarah Tucker, 93, the oldest inhabitant of the town, and always respected as a kind and excellent woman.

10th inst, at Auburn Dale, Newton, at the residence of Jos. L. Partridge, Mrs Lucy W. Burr, wife of Chas. C. Burr of Boston, 27.

In Hubbardston, Nov. 5, widow Hepzibah Wait, 89 yrs 5 mos 26 days. She was married in Hubbardston, June, 1782, to Mr Joseph Wait, whom she survived about thirty years. Their regular descendants are 12 children, 83 grand-children, and 36 great grand-children.—*Aurora*, 19th.

In New Orleans, from injuries sustained by the explosion of the steamer Louisiana, Sylvester S. Simmons, printer, formerly of Fall River, Mass., 31. He was on the Levee at the time of the accident.

WEBSTER'S QUARTO DICTIONARY,
(The Entire Work Unabridged,)
IN DISTRICT SCHOOLS.

THE TEACHER'S ENCYCLOPEDIA, as well as Lexicon, for daily reference. Could a copy of it be provided as the permanent property of EVERY DISTRICT SCHOOL, the effect would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils. (William Russell, Esq., author of "Lessons in Elocution," Principal of the Merrimack (N. H.) School for teachers, and formerly Editor of the "American Journal of Education."

"The most complete work of the kind that any nation can boast of." [New York State District School Journal.

At a meeting of the Board of Public Instruction of St. Louis, March 13, 1849,—*Resolved*, That a copy of Webster's Unabridged Quarto Dictionary be placed upon the desk of each teacher of the ST. LOUIS PUBLIC SCHOOLS, as a book of reference for teachers and pupils."

"I shall recommend it as the standard in the PUBLIC SCHOOLS of this State." [Thomas H. Benton, Jr., Superintendent of Public Instruction in Iowa.

"The most complete work of the kind in the English language." [Journal of Education for Upper Canada, Toronto, Jan. 1849.

"The most complete Dictionary of the English language ever published, and AGES WILL ELAPSE before any other will be required." [Thomas Dick, LL. D., of Scot and, author of "Christian Philosopher."

Containing *three times* the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work.

Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers.
Dec. 15, 1849. 2ins&2ons

ECLECTIC Magazine. The Eclectic Magazine of Foreign Literature is published the 1st of every month, at No. 120 Nassau street, New York. Each number contains 144 pages, or 1728 pages in a year, making three large volumes, and is embellished with a beautiful mezzotint engraving by Sartain, either a portrait of some distinguished personage, or a historical subject—making twelve superb engravings in the year. The Eclectic Magazine embraces a careful selection of the ab'est articles which adorn the pages of the Quarterlies and Magazines of London, Edinburgh and Dublin, regularly received by the steamers. Among the number are the North British Review, English Review, Westminster Review and Foreign Quarterly Review, the Edinburgh Review and others, and from Blackwood's Magazine, Fraser's, &c. The selections thus made comprise the most desirable and valuable portion of foreign literature in the same compass anywhere to be found, and constitute yearly a rich addition to any library. The January number for 1850, beginning a new volume embellished with a splendid plate of extra size, will be issued early in December. Terms of the work are $5 per annum in advance, otherwise $6. The work will be promptly sent to any one who will send us $5 by mail, or otherwise, post paid. Address W. H BIDWELL, editor and proprietor, 120 Nassau street, New York.

[From the Commercial Advertiser.]

"The Eclectic Magazine is an agreeable and instructive miscellany, which supplies American readers with the best articles from a long list of foreign periodicals—gives them, in fact, the real value of many high-priced magazines and reviews at a moderate price.

In the quality of its embel ishments, the Eclectic always excels." 4t dec8

NEW YEAR OF
THE CHRISTIAN EXAMINER
AND RELIGIOUS MISCELLANY,
—EDITED BY—
REV. GEORGE PUTNAM, D. D., and REV. GEORGE E. ELLIS.

THE Publishers ask the attention of the public to THE CHRISTIAN EXAMINER, which commences a new volume with the number for January, 1850.

The Examiner is too well known to need an extended notice. Commenced in 1813 as the *Christian Disciple*, under the care of Dr. Noah Worcester, it has, since 1824, been continued as the *Christian Examiner*, having been at different times under the editorial charge of Rev. John G. Palfrey, D. D.; Rev. Francis Jenks; Rev. F. W. P. Greenwood, D. D., and Rev. James Walker, D. D.; Rev. William Ware; Rev. Alvan Lamson, D. D., and Rev. EZRA S. Gannett, D. D., until July, 1849, when it passed into the hands of its present editors. During all this time it has had the confidence and support of the Unitarian denomination, and has numbered among its contributors some of the most eminent men of the age.

The subscribers would ask the patronage of the public, for the periodical whose pages have given to the world the writings of *Worcester*, *Channing* and *Ware*, and which are still filled with the contributions of the best writers in the denomination.

**Clergymen, or others, who will interest themselves in the circulation of the Examiner, shall receive a commission on subscribers sent us.

☞ The Examiner is published every two months in numbers of *one hundred and forty-four* pages each at *four dollars a year*. Specimen numbers furnished by the publishers.

CROSBY & NICHOLS,
dec15 tf 111 Washington st.

LITTELL'S LIVING AGE. No. 292. 12½ cents.
CONTENTS.
1. Bernard Barton's Life and Letters—Spectator.
2. Chalmers' Prelections— "
3. The Bermudas—Buffalo Commercial Advertiser.
4. Shirley; a Tale, by Currer Bell—Examiner.
5. Sporting Scenes in Nepaul.—United Service Magazine.
6. The Maiden and Married Life of Mary Powell, Art. VIII.—Sharpe's Magazine.
7. There and Back Again, Chaps. XIX.—XXIII.—Tait's Magazine.
8. Annalists of the Restoration—Mr. Secretary Pepys—Dublin University Magazine.
9. A Haunted House—Bentley's Miscellany.
10. Fau's Anatomy for Artists—Spectator.

POETRY.

SHORT ARTICLES.

ILLUSTRATION. Scenes from the Life of an Unprotected Female,—from Punch.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. dec15

SPLENDID Gift Books. CROSBY & NICHOLS have lately received a very large assortment of Illustrated and richly bound books, suitable for Gift Books. Among them, are the Women of the Old and New Testaments, Sacred Poets of England and America, beautiful illustrated editions of the works of Washington Irving, a very large assortment of the English and American Annuals, beautiful editions of the Poets, illustrated, &c., &c.

Further particulars will be given in future papers.
dec15 1is2ons 111 Washington st.

VERSE and Prose, by Mrs. Hall. Miriam, Joanna of Naples and other pieces, in Prose and Verse, by Mrs. E. B. Hall, 1 vol. $1.00

Will be published next week, by
CROSBY & NICHOLS,
dec15 1is2ons 111 Washington st.

CROSBY & NICHOLS, will publish within a week,—The Christian Parent, by Rev. A. B. Muzzey, Author of the Young Maiden, 320 pages, 16mo, illustrated with a steel engraving.

Tales, by Mrs. Lee, Author of Luther Cranmer, or One Hundred and Fifty Stories for Young People, by a Clergyman.

They will publish this day,—Leaves from a Christmas Bough, by a Lady. Price 25 cents.

Just received,—Prose and Verse, by Richard H. Dana, 2 vols.
dec15 1is2ons 111 Washington st.

TOWNSEND FEMALE SEMINARY.

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POETRY.

TRANSLATED FROM THE GERMAN,
BY EMANUEL VITALIS SCHERB.

How sweet the *sun* shines over us *at night*,
When from the moon his radiance is reflected!
'T is all the *sun's* own light, and not the moon's,
Though she lies near, and he be out of sight.

When thou hast done a work of *charity*,
And, veiled in tears, a *human face* smile on thee,
Then lo! the *Godhead's mediate countenance*,
Yet soft and mild, like sunshine from the moon.
[National Era.

THE LITTLE MOLES.

BY CHARLES MACKAY.

When grasping tyranny offends,
Or angry bigots frown;
When rulers plot for selfish ends
To keep the people down;
When statesmen form unholy league
To drive the world to war;
When knaves in palaces intrigue
For ribbons or a star;
We raise our heads, survey their deeds,
And cheerily reply—
Grub, little moles, grub under groud;
There's sunshine in the sky.

When canting hypocrites combine
To curb a free man's thought,
And hoi! all doctrine undivine
That holds their canting naught;
When round their narrow pale they plod,
And scornfully assume
That all without are cursed of God,
And justify the doom;
We think of Heaven's eternal love,
And strong in hope reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When greedy authors wield the pen
To please the vulgar town—
Depict great thieves as injured men
And heroes of renown;
Pander to prejudice unclean,
Apologise for crime,
And daub the vices of the mean
With flattery like slime;
For MILTON'S craft, for SHAKSPEARE'S tongue
We blush, but yet reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When smug philosophers survey
The various climes of earth,
And mourn—poor sagelings of a day—
Its too prolific birth;
And prove, by figure, rule, and plan,
The large fair world too small
To feed the multitudes of man
That flourish on its ball;
We view the vineyards on the hills,
And corn-fields waving high—
Grub, little moles, grub under ground;
There's sunshine in the sky.

When men complain of human kind,
In misanthropic mood,
And thinking evil things, grow blind
To presence of the good;
When, walled in prejudices strong,
They urge that evermore
The world is fated to go wrong,
For going wrong before;
We feel the truths they cannot feel,
And smile as we reply—
Grub, little moles, grub under ground;
There's sunshine in the sky.

MISCELLANEOUS.

THE MECHANIC'S WIFE.

BY MARY LEMAN GILLIES.

"Shall you be very late to-night?" This question was asked in a soft low voice by a very pale, but very sweet young creature, as she parted from her husband in the street.

"I do not know that I shall," he replied, somewhat coldly, as replacing his cigar between his lips, he turned away. There was carelessness rather than unkindness in his manner, and she looked after him more in sorrow than reproach. Taking the hand of her little boy, she slowly bent her steps homeward, with that drooping of the head which bespeaks sadness of heart. It was a Saturday night: she had been marketing, and her little purchases were contained in a basket which hung upon her arm. On reaching home, the very uppermost floor of a house in a poor but decent neighborhood, she roused the fire, seated Philip, her little son, beside it, gave him a piece of bread and butter for his supper, and began to busy herself in putting away the few necessaries she had bought. By the time this was done, the drooping head of little Philip told her he was ready for his pillow. How tenderly he was taken to his lonely mother's lap—his pretty face washed—his bright hair brushed, and he arrayed in his snowy bed-gown. Pressed to her bosom, she warmed his little feet, her fond hand returning to them again and again from the fire, to which she every now and then held her open palm, then pressing the soft foot, she kissed it playfully, and provoked the laughter so sweet to a mother's ear. These were Philip's first charming lessons; thus were gentleness and love awakened in his infant spirit by his capable, but uninstructed, unassisted mother. How full of meaning was his smile—how full of animation! and when, kneeling in her lap, she joined his little hands, and bade him ask his Heavenly Father to bless his earthly parent, how sympathetically he caught the sweetly-serious look—the calm and holy tone of his instructress.

When his little prayer was said, he flung his arms about her neck, and cheek to cheek they murmured together the lulling song which concluded this little drama; for his eyes slowly closed, and the smile softly passed from his face, and then he was gently consigned to his snug and snowy bed.

So far all was sweet; would it might be said all was calm; but the aching void in Susan's heart was not calmness, it was rather a craving for that mental and social aliment which is a necessity of every breast, and cannot long be healthily denied to any. The more energetic spirits seek such associations or stimulants as chance presents them; the gentler submit and suffer, often perish, in silence.

Susan put a little fuel softly on the fire, trimmed her candle, and sat down with the zealous lonely woman's usual companion—her work-basket. A deep sigh stole from her bosom. Still the ceaseless needle was plied. Now and then she paused—it was to wipe away the tears that *would* gather on her lashes. She was just two and twenty, and had been four years married, during all which time, with the brief exception of a few weeks previous to their settlement in town, she had thus been left night after night in loneliness. Philip Morris, her husband, was an honest, industrious man, with a hundred good qualities; sober, and solicitous of securing to his family all the comforts his means afforded, he brought his weekly earnings, with a very small reservation for some trifling indulgences for himself, to his wife, and, with the utmost trust in her management and economy, left them to her disposal. But while thus trusting and liberal, he seemed to consider that he acquitted himself of all that Susan might demand of him. While he sought improvement for himself, it never occurred to him it was her equal right—would be to her an equal advantage: while he sought the interchange of thought with other minds, he never reflected on the utter privation of such communion he had entailed on her. He had taken her from the home of her father, a small farmer, where her mother, a painstaking woman, had brought up Susan and several brothers and sisters, for their station, remarkably well.

Her father's heart was one ever flowing with the milk of human kindness; and thus, aided by the cheerful spirits of their cherished children, a moral sunshine had ever lighted up that lowly home, and given it a thousand claims upon her love and memory. At moments Susan would look back on the brief time that had been employed to woo her from it, as a dream: the whispered words of love—the promises of devotion—of endeavors for her happiness—the mighty city in which she was to dwell (which now appeared to her a maze of mud and stone, ill exchanged for the daisied fields, with their sweet breath and bright atmosphere)—had all tended to an undefinable disappointment; yet, in the innocent ignorance of her heart, she could scarcely have stated of what she had to complain. She loved her husband; she was proud of his superior abilities; and made no mean estimate of his high moral character, undebased in the slightest degree by the gross vices which, secluded as was her life, she could not but perceive marked many around her, subjecting their wives to brutality and privation. Compared with such offences, she persuaded herself that Philip's neglect was a very light and venial fault, and blamed herself for feeling it so much. But Susan was one of those flowers of humanity that would have amply repaid cultivation, and that needed the sunshine of sympathetic kindness, the air of the social atmosphere, to keep them in health and life. Daily food was scarcely more necessary to her physical nature than the interchange of thought and kindliness was to her spiritual nature: all this her husband's habits, and the unsociable plans of life in England, especially in London, denied her. It is true, except morally, she was uncultivated, but she had talent and temperament that would soon have repaid a little kindly care. Too timid, too ignorant, to plead her own cause, or urge her claims to him who had precluded appeal to all others, she uncomplainingly lived on without change, without stimulus, or excitement; shut up within the four walls of her humble home, walking unrelieved the dull unvarying round of her domestic duties, with her spirit full of capabilities unexplored and unexpanded. She grew nervous and hectic, her appetite and spirits failed, her frame wasted; while, quiet and unrepining, almost herself unconscious of her malady or its cause, consumption was rapidly developed. She was deemed delicate; medical advice was sought, and medicine and care essayed, while none guessed the quick current of feeling that flowed beneath the quiet bearing of that subdued, decaying woman; it wore the channel through which it made its secret way, but seemed to brighten the spirit it was soon to extinguish.

Susan, after a time, felt that she was passing through the Valley of the Shadow of Death. This conviction did not depress her energies—it awakened them. She had communed with her own meek heart, lifted it to her mighty Maker, and remembered with consolation that it is said, "Those also serve who only stand and wait." She struggled on from day to day in the performance of her duties, amid many privations, the worst of all privation, that of all mental development and social cheer; yet had she a conscious account in her own heart, and her sincere and unassisted endeavor had no doubt a register amid the higher achievements of more favored minds. With the certainty that she was not long for this scene, she redoubled her exertions to put her little household in order. She repaired and made clothes for her child, and, as she laid them away, embalmed them with her tears. In the same manner her needle toiled for her husband, and the savings which her frugality effected were employed to purchase him sundry little comforts. "These will keep *him* warm when I am cold," she thought; "he will little think that while *he* forgot me, for better company 'tis true, *my* only happiness was to remember *him*, and that I shall scarcely be more solitary in the grave to which I am going, than I have been in the home to which he brought me."

Sometimes a little ink-bottle was taken from the mantel-shelf, and a sheet of paper from her little table-drawer, and then, with effort, a few lines were traced, and the paper hidden carefully away, as if she had committed a crime. One night she had made more endeavor of this kind than usual, and the struggling unassisted spirit of intelligence was burning in her bright hazel eye, and glowing on her beautiful cheek, when she was startled by an unusual noise. The paper was hurried into the drawer, the ink-bottle restored to the shelf, and taking the candle, she went out to the landing-place. She beheld her husband, assisted by two men, slowly ascending the stairs. He had met with an accident; had broken his arm—it had been set—he had fainted during the operation—and, with the ghastliness of aspect incident to such circumstances, appeared before her.

This event prostrated Philip Morris for some time, during which Susan nursed him with unremitting care. It was long before he was able to return to work, but his employers were liberal and considerate, and did not forget in his weakness the man who had toiled for their advantage in his days of health and strength. But though unable to pursue his manual labors, Philip Morris soon made an effort to get abroad in search of mental occupation and social enjoyment. He went to his club, to the Mechanics Institute, to the coffee-shops where he could find the best selected books and the most newspapers. All this was well done; he nobly determined to rescue himself from becoming the mere machine of toil, the drudge for so much "trash as can be grasped thus." Alas! had he but thought of *her* whom he had promised to love and cherish till death should part them—had he considered whether *she* had not a soul of equal value with his own, perhaps an intellect as capable of repaying culture—then had he been twice blessed—blessed in the act and its reaction. But selfishly devoted to his own objects of pursuit, habituated to the wan looks of his quiet wife, he failed to perceive that her cheek grew paler, and her voice weaker; not that he had been insensible or indifferent to her care and anxiety during his illness; but with renovated health he returned to his old habits, and accustomed to receive sacrifices without making any, he sinned against gratitude and good feeling almost unconsciously. Gradually Susan found herself unequal to even the daily walk with little Philip, or the effort of going up and down stairs, and then there was some talk of her returning home for a time, and trying the effects of her native air.—She smiled feebly as this was spoken of, yet left unattempted; she knew that she was going to a further and a better home, and often did she wish to say as much; but she was not eloquent of words, nor sufficiently strong in spirits, and after two or three fruitless attempts she desisted, and pursued, as far as she was able, the even tenor of her way.

Philip Morris recovered his health, and was restored to work and full wages; again he talked of the country for Susan, and insisted on her trying a new doctor; he sought to tempt her appetite by such rareties as he could afford, but still he could not resign his own peculiar habits and enjoyments, and among the evils these entailed were late hours. One night he returned home, as usual, about midnight, when on opening the room door, instead of the small bright fire, the trimmed candle, and the pale, patient worker, he was accustomed to behold, all was darkness and silence. He paused a moment—an indescribable sensation of cold crept over his frame; and fear, like a paralysis, invaded his heart; at length he exclaimed—"Susan; Susan, my dear." There was no reply: he stepped further into the room; he repeated her name yet louder: all was still. He groped his way to the fire-place—on the mantel-shelf he found a box of lucifer-matches—obtained a light, and lighted a candle. He now beheld Susan, with her hand resting on the table, seated in her usual place. He approached and took her hand—O Heavens! its icy coldness! He flung himself on his knees on the floor and looked up into her face; there was a sweet, placid smile, upon the lips, for a forgiving, gentle spirit had passed from them, but the eyes were fixed and filmed—Susan was dead—had been dead some hours. The distracted man rushed down stairs, alarmed all the inmates of the house as he passed: a medical man was soon present, and the chamber in which that young creature had almost lived and died alone, was thronged by a crowd, any one of whom, inspired by a better social system, would willingly have sustained her to a longer life, or cheered the brief time that had been allotted her. All were horror-struck, and one heart-struck; particularly when the child, awakened by the tumult, scrambled out of his little bed, and rushed for protection to his lifeless mother. Not even that voice, eloquent as it had ever been to her, could waken her again! The surgeon declared that her death had been sudden, and from natural causes, but that it was a case which demanded an inquest.

An inquest was held. Among the evidence produced was a singularly affecting memorial; it was the little journal which Susan had for some time kept, like the poor dungeon prisoner who daily notches a stick that he may be able to number the monotonous days of his captivity. The angel of death had arrested her hand just as it had feebly traced the following words:—

"It will not be long now—my child—my poor little Philip. He who calls away you mother will care for *you!* Philip Morris, my husband, my *dear* husband, I wish you were beside me now. You have been good, and kind, and generous, and I was not the wife you should have had. Be a kind father to our child when I am gone. You will—yes, surely you will one day take another wife. Philip! that which you never gave to *me*, give to her—your society, your counsel. If she has been untaught, teach her—at least do not leave her continual loneliness. You never knew it, and therefore cannot tell how sad the long dull hours—

As the reading of this little little paper proceeded, Philip Morris struck his heart as if he sought to crush it within his breast. That heart had not been fashioned for severity or unkindness; on the contrary, much that was mild and generous mingled in its formation, but the second nature induced by habit had encrusted his original feelings and faculties; he had grown up to regard women as the mere machines of domestic life, with neither necessity nor capability for higher things, and which to "spirits masculine" he deemed so essential that he made much sacrifice to secure cultivation for himself. Too late conviction had dawned upon him, but it came accompanied by a contrition that attended him through the remainder of his life; and if at any moment he felt the promptings of self-concentrated satisfaction, which the self-taught and isolated man (unable to compare himself with the more gifted and more endowed) is apt to do, he thought of Susan and felt humbled; he thought of her, and looked around him with a desire to participate, not appropriate, the feast that has been furnished for all.

A MOTHER'S INFLUENCE.

For myself, I am sure that a different mother would have made me a different man. When a boy, I was too much like the self-willed, excitable Clarence; but the tenderness with which my mother always treated me, and the unimpassioned but earnest manner in which she reproved and corrected my faults, subdued my unruly temper. When I became restless or impatient, she always had a book to read to me, or a story to tell, or had some device to save me from myself. My father was neither harsh nor indulgent towards me; I cherish his memory with respect and love. But I have different feelings when I think of my mother. I often feel, even now, as if she were near me—as if her cheek were laid to mine. My father would place his hand upon my head, caressingly, but my mother would lay her cheek against mine. I did not expect my father to do more—I do not know that I would have loved him better had he done more; for him it was a natural expression of affection. But no act is too tender for a mother. Her kiss upon my cheek, her warm embrace, are all felt now, and the older I grow, the more holy seem the influences that surrounded me in childhood. ["The Mother," by T. S. Arthur.

LET ME GO HOME.

A friend of mine lately died, and in the dreamy wanderings of his last hours seemed to think his lassitude and pain were occasioned by hard labor. He often said as he tossed in agony, "O, let me go home, I am very weary."

In these words, methought, we have the expression of many a Christian soul. Though willing to abide as a hireling his day, he is weary with task work, and would be glad to have the yoke lifted from his neck. And, blessed be God, there is a home, where Christ will receive his people worn with toil at the close of the day. There remaineth a rest for the people of God, a Sabbath after the working days, a jubilee after the bondage, a "continuing city" after the pilgrimage, a father land after the exile. O that we were panting for it more. O that we were prizing it more duly. O that we were better preparing to enter on it.

Good Mr. Waugh, of London, used to say "There will be rest enough in heaven." True and gracious words. Let them encourage us during hours of weariness in service. Heaven will be sweeter for our weariness. Though we ought not to be discontented, nor in haste to be gone, we may sometimes lawfully be "in a strait betwixt two," longing to be with Christ, "which is far better." Our home is above;

"There my best friends, my kindred dwell,
There God my Saviour reigns."

An eminent German Christian once said to a friend of mine, *I am a homesick man.* Thus he strongly expressed his desire for heaven. God has not yet taken him home; his hands are full of sheaves in the harvest field of Halle; this is the fruit of his labor, Phillippians 2: 21; yet he probably often looks upward and says with the dying youth, "Let me go home." [American Messenger.

COUNSEL TO BOYS.

Be brisk, energetic and prompt. The world is full of boys and men too, who drawl through life, and decide on nothing for themselves, but just draggle one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can, in merely growing, and bearing only leaves and seeds. But these poor, drawling, draggling boys do not turn their capacities to profit half as far as they might be turned: they are unprofitable, like a rainy day in harvest time.

Now the brisk, energetic boy will be continually awake, not merely with his bodily eyes, but with his mind and attention during the hours of business. After he learns what he has to do, he will take a pride in doing it punctually and well, and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most important advice; the prompt, wide awake boy never has to be taught twice, but strains hard to make himself up to the mark, as far as possible, out of his own energies. Third-rate boys are always depending on others; but first-rate boys depend upon themselves, and after a little teaching, just enough to know what is to be done, they ask no further favors of anybody. Besides, it is a glorious thing for a boy to get this noble way of self-reliance, activity and energy. Such an one is worth a hundred of the poor, draggling creatures who can hardly wash their own hands without being told each time how it is done. Give me the boy who will do his own work promptly and well, without asking, except once for all, at the beginning, any question; the boy who has his wits about him, is never behind-hand, and don't let the grass grow under his heels. [Casket.

THE YOUNG MAN.

The introductory lecture of the season before the Mercantile Library Association, was delivered by Horace Mann. It is pronounced by persons who had the good fortune to be present, a most impressive address, abounding in the poetical beauties, and bold, original, startling metaphors peculiar to the lecturer. From a report of it in one of the dailies, we take the following extract.

The young man walks in the midst of temptation to appetite, the improper indulgence to which is in danger of proving his ruin. Health, longevity and virtue depend on his resisting these temptations. The Providence of God is no more responsible, because a man by improper indulgence becomes subject to disease, than for the picking of his pockets. For a young man to injure his health, is to waste his patrimony and destroy his capacity for virtuous deeds. Should a man love God, he will have ten times the strength for the exercise of it, with a sound body. Not only the *amount*, but the *quality* of a man's labor depends on his health. Not only lying lips, but a dyspeptic stomach, is an abomination to the Lord. The man who neglects to control his appetites, is to himself what a state of barbarism is to society—the brutish part predominates. He is to himself what Nicholas is to Hungary.

Men buy pains, and the purveyor and market-man bring home disease. Our pious ancestors used to bury the suicide where four roads met; yet every gentleman or lady who lays the foundation of disease with turtle soup or lobster-salad, as really commits suicide as if they used the rope or the pistol; and were the old law revived, how many, who are now honored with a resting place in Mount Auburn, would be found at the cross roads! Is it not amazing that man, invited to a repast worthy of the gods, should stop to feed on garbage! or when called to partake of the Circean cup, should stop to guzzle with swine!

If young men imagine that the gratification of appetite is the great source of enjoyment, they will find this in the highest degree, with industry and *temperance.* The epicure, who seeks it in a dinner which cost five dollars, will find less enjoyment of appetite than the laborer who dines on a shilling. If the devotee of appetite desires its highest gratification, he must not send for Buffalo tongues, but climb a mountain or swing an axe. Without health there is no delicacy that can provoke an appetite. Whoever destroys his health, turns the most delicious viands into ipecac and aloes. The man that is physically wicked does not live out half his days, and he is not half alive while he does live. However gracious God may be with the heart, he never pardons the stomach.

THREE WISE HINTS. Mr. Kennedy, in his "Life of Wirt," gives a letter to a young lawyer, which contains the three following paragraphs. They will apply to other pursuits besides the profession of law.

"Cultivate a simple style of speaking, so as to be able to inject the strongest thoughts into the weakest capacities. You will never be a good jury lawyer without this faculty.

"Never attempt to be grand and magnificent before a common tribunal; and the most you will address are common. The neglect of this principal of common sense has ruined ——— with all men of sense.

"Keep your Latin and Greek and science to yourself, and to that very small circle which they may suit. The mean and envious world will never forgive you your knowledge, if you make it too public. It will require the most unceasing urbanity and habitual gentleness of manners, almost to humility, to make your superior attainments tolerable to your associates."

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